

Rev. J. W. Van Weelden
2 Mountview Ave.
Guelph, Ont.
N1M 1V5

Inner city work involves a labour of love

by Linda Plug

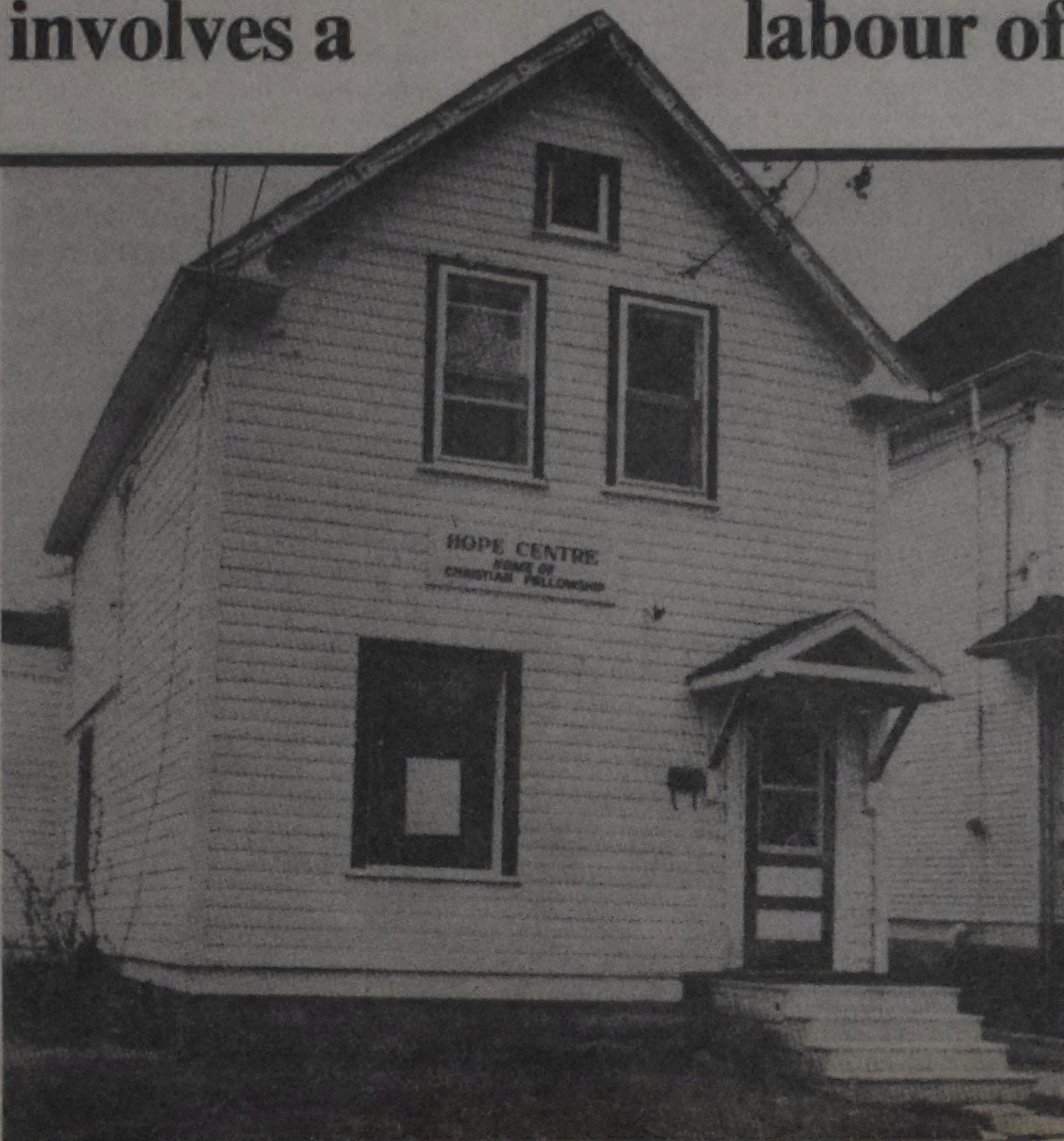
In September 1979, Linda Plug came to Hope Centre, Winnipeg, as a long-term volunteer. Linda had heard about Hope Centre while doing her final year at McMaster's University in Hamilton, and decided she wanted to be part of that ministry for one year before she would further pursue her professional ideals.

My work at Hope Centre in Winnipeg, Man., began in September, 1979. That was the opening of a whole new world. In one way, expecting to go from an academic and very carefree environment to a community made up almost exclusively of people in great need is like expecting to be able to swim just because you've jumped into the water.

In another way, however, God, having used my parents, my church and my friends to teach me how to love, equipped me to be useful and capable for Him. At Hope Centre, being useful for Him means being a channel of God's love in a very practical way.

When God asks you to love the people of Winnipeg's inner city, that means knocking on doors and listening instead of talking; it means continuous kindness to children who don't expect it and don't know how to react to it, it means bringing food to people who don't understand the system well enough to know that they should be grateful; it means a constant investment of care into people whose problems are too formidable for them to handle. It means loving the unloved and the unlovable.

While this life of actively transmitting the love of God must be a never-ending commitment, my involvement at Hope Centre will end in September, 1980. In beginning their search for another long-term volunteer, the people at Hope Centre understandably wonder about what motivates a person to volunteer their time and talents to such a cause. As understandable as the question is, the answer is even more understandable — it is the powerful and pervasive



love of God that motivates any Christian into action.

When God asks an individual to spend time talking with the old and lonely, sharing with the hungry, teaching and reaching the handicapped, expressing His love to these and many others of His creation, then a certain exquisite beauty is created in that individual's life.

When an individual is asked to act towards the fulfillment of God's original plan of perfect goodness in His creation, that individual can't escape a realization of the joy that is inherent in such a creation of love. What a surprising idea it can be for the person, when so used to their own human limitations and weaknesses, to realize that the big, powerful God that causes a world's existence, asks him or her to act for Him.

God, in fact, asks everyone to be useful to Him, but that is very general

and doesn't often make the specific impact on people that it could. The truth, though, is that God's love is very motivating. A clear unimpeded view of the totality and wonder of God's love can't help but prompt even the slowest person into real action.

God's love pours! From the tiny and intricate mechanisms that keep grass growing and hearts beating to the delicate and continuing balances of the stars and planets and the new and always continuing human relationships, from the individual creation and direction of individual lives, to the creation and execution of a plan of love and salvation for the whole of mankind, the love of God renews and regulates. From the intricate and delicate beauties invested in the human being to the grandiose bigness and regulated oneness evident in the created universal order, our God is everywhere evident. The whole plan, for individuals

and for the whole, from beginning to end, is a plan of love.

Human realities seem, at times to be filled with negatives that impede a clear vision of the order of love that pervades our earth. We see through a deceptive haze. One day we will perceive the whole yes-truth, the big, round reality that we now only catch glimpses of. For, God isn't just God, humanly perceived; He is all. Our God goes beyond complete perception and knowledge of Him comes in glimpses.

It is a recognition of this God that demands a response — a radical response of love to love. How does one respond to such an overwhelming motivation as the perfect, all-encompassing love of God? The response, it is clear, can be no other than total.

In responding to love with love, and in hoping to become a harmonious and active element in the plan of love, the individual can look for the pattern that has been revealed in the law, in the prophets and finally in the teachings and example of Christ. The God that gives the Law is the same God that expresses His love to us.

Hope Centre is an avenue for expressing love to our God. In caring for and providing for people with needs and in being aware of those needs, the individual can express his love to God. In the expression of that love, God is able also to express His love for His sheep. (Love, I think, is circular). In the case of Hope Centre, programming for the handicapped, visits for the elderly, stories for the children, the availability of food for emergencies, club activities and worship all add up to a plan of beauty in many lives.

Certainly it is a plan of beauty in my life. How does a person become so fortunate as to be asked to be useful to God in such an exciting way? While God's call is to every one who has ears, somehow to be involved with such special work becomes a special blessing and a special calling. And because of it "my soul doth magnify the Lord."

United Reformed Church may be formed to preserve conservative element

by Keith Knight
Editor

A new church has been formed in Grand Rapids, Michigan which members hope will launch the formation of a new denomination.

Rev. John J. Byker, formerly of Toronto, lead the worship services on March 30 for the new church which is tentatively known as United Reformed Church. About 12 men from both the Christian Reformed Church and the Reformed Church in America met weekly for three months to deal with mutual concerns about liberal trends within their denominations.

They were scheduled to meet on March 27 in an attempt to form a new denomination.

The self-appointed steering com-

mittee which has organized the meeting say they disagree with official church positions on the role of women in church office and on new interpretations of the Bible.

Charles Wiersma, a former Kent County commissioner, said some members of the committee are also members of the conservative Association of Christian Reformed Laymen and the Reformed Laymen's League.

Rev. Byker of Allendale, Mich., resigned from the Christian Reformed ministry in January. He was minister of Second Christian Reformed Church in Toronto but left Toronto in 1977 "for further study."

Rev. Byker says he thinks both the Reformed Church in America and the Christian Reformed Church have

deviated from tradition in questioning the accuracy of biblical Scriptures. "There's been a deviation from the historical view of the Scriptures," Rev. Byker said. "And this has allowed many other things to appear."

He lists among the new events: women in office, new interpretations of the Scriptures and the churches' more tolerant stand on homosexuality. The

Reformed Church has allowed some women to become deacons. There is currently a "hold" on further ordinations of women as deacons. The March 30 worship services were held in Allendale Christian School.

It is the hope of Rev. Byker and others on the steering committee that other groups or factions will join them to create the new denomination.

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VIEWPOINT

King of the Jews conquers world, frees slaves from sin

Great expectations. That is what the Jewish community had. They had been promised a special kind of man who was to be sent by Jehovah Himself and who was going to make Israel a free nation. No more poverty. No more oppressive governments to rule over them.

Their religious services were full of those great expectations. Their God had promised them a king. In fact, this new king was so much on their mind that, whenever they thought about God, they thought about "king." "The Lord is king for ever and ever," says the Psalmist. "He is the king of all the earth." "The Holy One of Israel is our king."

The Israelites certainly had a long history of foreign occupation by outside governments. So you can imagine the unbelievable joy when they heard that their promised king was finally born... down there in Bethlehem.

The Magi came with the question: "Where is He who has been born king of the Jews?" Herod asked the same question. He, too, must have been accustomed to the traditional Jewish belief that some day a king would be born among them who would free them from oppression. Herod took no chances and issued an order for the slaughter of male babies.

Mary had every reason to be joyful. The angel Gabriel also knew the importance of the kingship of her

expected child: "The Lord will give to Him the throne of His father David, and He will reign over the house of Jacob for ever; His kingdom will never end." What an extraordinary child, Mary must have wondered. Her son would be a king until the end of history.

During Jesus' teen-age years His fellow Israelites must have watched Him and eagerly waited for Him to grow up so that He could lead a rebellion against Caesar and rid them once and for all of Rome's domination. When they heard Him preach about "the coming kingdom," they were convinced that He was their man.

But during Jesus' tenure as home missionary He preached about a heavenly kingdom. He wasn't at all the sword-carrying king which they had envisioned who would free them from secular government rule. Instead He was a Scripture-carrying preacher whose thoughts were more heaven-oriented than nationalistic.

Even when Jesus rode into Jerusalem, the throngs hailed Him as their saviour from oppression. "Blessed be the king who comes in the name of the Lord."

Great disappointments. Their promised king was a phoney. Sure He was a great prophet who had God-given talents to heal but He certainly wasn't the kind of man who could easily fill King David's shoes. He wasn't a fighter. What kind of a king would preach love and kindness in a time when Roman tax

collectors seemed to be robbing them blind!

Israel had placed all their hopes in Jesus but when He did not live up to their expectations, they turned against Him. We do that with our world leaders today as well.

The Jews despised Jesus. Their king indeed! They rejected Him as their great Messiah. In fact, it was that very charge that nailed Him to the cross. The Jews took him to Pilate to stand trial. "This man claims to be king of the Jews," they shouted. They argued that Jesus was placing Himself above Caesar as king and that, as a result He should be crucified, hung on a wooden cross like a criminal.

Both Pilate and Herod found no fault in Him. In fact, Herod was pleased to finally meet this faith-healer and even asked Jesus to perform some miracles for him. It took Jewish persistence to make Pilate give in to have Him crucified, but not before the Roman soldiers dressed Him up in a robe and a quickly made crown. Jesus was marched around the courtyard and a Roman official wrote His criminal charge on a placard, as was customary.

The procession through the city was headed by the soldier carrying the placard: "This is Jesus, the king of the Jews." His kingship was His offence. His message was misunderstood even by His followers. They, too, were disappointed that their Messiah was

actually hanging on the cross.

How often hadn't the disciples asked Jesus about the heavenly kingdom? How often hadn't they wondered about their place in that kingdom?

Even the thief on the cross, who gained eternity with his eleventh hour confession, asked Jesus: "Remember me when You come into Your kingdom."

The prospect of an earthly kingdom must have been a temptation for Jesus. He knew only too well what the Jewish people expected of Him and He must have been tempted to give them the freedom which they sought. He had also directly faced the temptation of having His own earthly kingdom when the Devil made Him that offer which seemed too good to turn down.

Jesus proclaimed the coming of God's kingdom, not His own. He served as God's ambassador on earth to free His people from the power of sin. The coming of the kingdom with God as king was the message of Jesus' missionary work on earth.

The Jewish people, representative of all mankind, saw in Jesus their immediate solution to their earthly problems. They wanted Jesus to physically destroy Rome. God's kingdom reigns beyond the bounds of history to provide a haven of rest for all those who believe.

The King of the Jews still reigns today as our King.

Keith Knight

Nationalism and missions

by Rev. Johan D. Tangelder

OUR FAITH, OTHER FAITHS

Missions is not outdated! The opposite is true! If there ever was a time for an all-out missionary effort it is now. The church cannot withdraw from the fulfillment of the Great Commission, though the task seems too formidable.

Cultures are in convulsion, societies in explosion, dictatorships increasing. The very foundations of ancient Asian cultures tremble. The social and political roots in Africa and Asia are being cut. Many Africans and Asians feel unsettled through the influence of Western secularism and materialism. Old ways no longer suffice and cohesive societies are disappearing. Communism is making rapid gains. Eastern religions, especially Islam, are becoming more aggressive. Nationalism has become a strong force.

What is nationalism? It is a state of mind in which the supreme loyalty of the individual is felt to be due to the nation. Nationalism as a force is rather new on the world scene. It didn't become a recognized sentiment molding public and private life until the end of the eighteenth century. Its roots are in the French revolution. Its philosophy spread from Europe to put its stamp upon South America, Asia and Africa. By the end of the Second World War, the world experienced it for the first time as a great determining force.

Nationalism's philosophy looks so simple. Each nationality should form its own state. But the development of nationalism went hand in hand with the process of secularization. Many new nations have been formed; and they are seeking their own identity! In the Third World, a fierce pride in independent nationhood, often accompanied by

extreme resistance to Western influence, and the creation of a spirit of national solidarity, despite great diversities of tribes and languages, have made relations with Western nations difficult.

Many Asians and Africans view Christianity as a threat to their national development. The missionary is often seen as a leftover from the colonial era, a carrier of Western culture. The former Belgian Congo's (now Zaire) attitude proves the point. President Mobutu dropped his Christian name, Joseph Désiré, and assumed the name Mobutu Sese Seko. The people of Zaire must have an identity card showing their African name with their baptismal name, which is no longer recognized, in small print and in brackets. Churches and schools must adopt Africanization policies.

Nationalism has often become a real enemy of the missionary enterprise of the church. Religion is viewed as opium for the people. Religion threatens and blocks economic development. If we want to become strong and vital as a nation, we must secularize our life, and adopt modern technology.

Communism has really "capitalized" on nationalism. Russian propaganda broadcasts that religion is the ally of capitalism and imperialism. Religion preserves the status quo and the economic stranglehold over the poor masses. It has to be radically removed to give new life.

Missions can never be satisfied with "soul saving" only. Christ never withdrew from life. He touched every aspect of life with His presence and preaching. As Christ's followers we must be Chris-

tian in our attitudes and way of thinking. Poverty, hunger, injustice, oppression and exploitation must be challenged by Christian missions. This requires flexible programs. Missions in the 80s can no longer have fixed programs and patterns. In some cases poverty must be shared, because there is not enough wealth to be shared.

Dr. Samuel Escobar said: "I think we must come to the point where we also see the cross in Christians who for the sake of Christ and in obedience to Him are ready to risk their lives in the hands of the extremists of the right and of the left, in Christians who try to be witnesses in the world of labor, politics, improvement of human relations, the fight for peace, and the fight for justice."

Missions, by its very nature, cannot maintain the status quo. The gospel does not only renew individuals, but also the structures of society. It must speak to nationalism, so that it won't become another god. Nationalism without the gospel is idol worship.

Nations are results of the Fall, but nevertheless God has worked through nationhood. He even chose a nation to be His very own people! Each nation has the right to maintain its own identity, and to defend it, providing it places itself freely under the discipline of God's Word. Christ is still the Healer of the nations and the glorious King. Missionaries must go into the world to tell nations about King Jesus!

CALVINIST CONTACT

Editor and Publisher
Keith Knight

General Manager
Harry de Vries

Accounting: Helen Van Oostveen

Advertising: Helen Van Oostveen

Circulation: Anje Buma

Design: Jeanette Jensma

Secretary: Deanna Struyk

Typesetting: Laurie Payette

Advertising consultant: Harry Dykstra

Edmonton Editor: Wilma Vander Schaaf

Advertising: Chris Kwint

Reporters: Len de Ruiter

Larry Lutgendorff

Secretary: Anne Hamming

Vancouver advertising: Peter Bandringa

Contributors

Irwin de Vries

Ralph Heynen

Lynn Miller

Johan Tangelder

Editorial Council

Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Sec-

retary; Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost.

Carl Tuyt
Ben Vandezande
John Van Harmelen

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Head Office

99 Niagara St.,

St. Catharines, Ont.

L2R 4L3

Phone (416) 682-8311

Office hours: 8 a.m. - 4 p.m.

Edmonton Office

Suite 211,

10020 - 108 St., Edmonton,

Alta.

T5J 1K6

Phone (403) 423-4949

LETTERS

Rock music can honour God

Dear Sir:

I can understand and sympathize with the position taken by Mr. Peter Feijer in his letter of March 7. But it is a position of ignorance. I truly believe that if he could be exposed to more modern Christian music, read the words first, he would not feel this way. They do more than "name God in some vague relation to nature and creation." Maybe he just doesn't like the music; that's okay, but you can't deny the truth, or biblicalness of their lyrics.

Mr. Feijer objects to Christian rock on the grounds that this constitutes oneness with the world where being

separate is commanded of us. I think the opposite is true. It was in obedience to this command that a "separate" type of music appeared. No one accuses the CLAC of imitating wordly unions or our Christian schools of imitating public schools.

May I quote from something that Larry Norman, a contemporary Christian musician, wrote about five years ago? "We think of hymns as totally separate from secular music, but in reality, when many of the traditional hymns were first composed, they represented the sound of their day, just as 'Jesus Rock' might represent the sound of today."

Look at the dates in your Psalter Hymnal; can you imagine living in the 1850s when most of these hymns were just coming out?

Norman goes on. "In 1524, when Martin Luther borrowed popular drinking song melodies and grafted Christian lyrics onto them, he outraged his spiritual colleagues and no doubt gave new ammunition to his critics, but today these same songs such as A Mighty Fortress Is Our God and Away in a Manger are considered among the Christian classics.

"Continually embracing the current musical forms to present the Christian message, religious music has

again and again become relevant to a contemporary world that would accuse it of being outdated. Today, the new Christian music is accessible common ground between the religious and secular world.

"There are some who wrongly feel that contemporary rock music is a satanic, destructive force and is not conducive to communicating the gospel. Some feel that the innate sensitivity and nobility of quieter musical forms such as classical music is more calming and more appropriate for religious worship. This is not necessarily true. They are overlooking the fact that much of classical

music, opera, etc. relies on murder, jealousy and immorality for their themes.

"Innovative and creative direction are not always appreciated, because they are both often misunderstood. But the critics of modern Christian music should keep in mind that today's young Christians may be writing the hymns of tomorrow."

Let me conclude by saying that there is not a doubt in my mind that Christian contemporary music can make a joyful noise that is to the honor and glory of God.

Jim Louter,
Niagara-on-the-Lake, Ont.

Love the sinner, hate the sin

Dear Sir:

With reference to a report in the *Toronto Globe and Mail* on the United Church, March 18, 1980, and an article in the *Calvinist Contact*, February 29, 1980, which reads in part, "homosexuals are to be accepted unconditionally as

full members of the church," I am very much angered, appalled even, by the churches' stand for homosexuality and the beginning of sexual permissiveness.

Our God states clearly in the Bible that homosexuality and

fornication is condemned. He states this in a number of places. One of them is 1 Corinthians 6: 9, 10. The Dutch Reformed Church Synod or any other church is so wrong in accepting homosexuality. Our loving Father has condemned it!

Yes, we must love the sinner but we must hate the sin. If a person will not repent (turn away from sin) how can he or she be accepted as a child of Light?

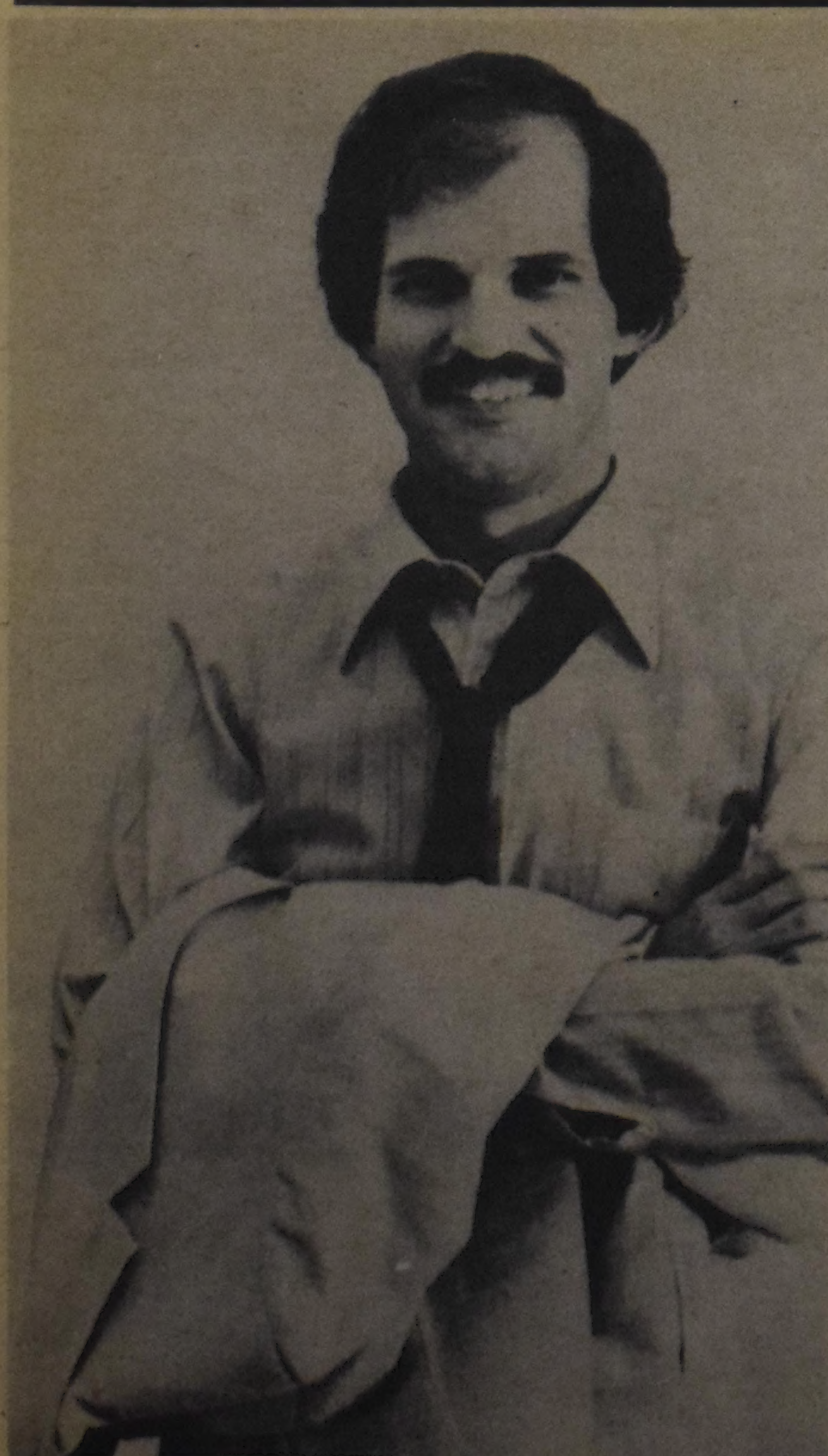
Please read Romans 6 to find out what the Bible tells us

about those who continue to sin.

I hope and pray that we Christians will recognize the need to fight against this sin coming into the church.

J. Westendorp,
Richmond Hill, Ont.

James Ward signs with Lamb & Lion Records



James Ward

James Ward, a well-known jazz-rock rhythm and blues singer and pianist among the contemporary Christian music audience has signed a three-year agreement with Lamb & Lion Records of Nashville, Tennessee.

Ward's manager, Hans Altena says, "we've been searching for a record company with worldwide distribution for two years and we're delighted with the final result. Lamb & Lion Records will release four albums over a three-year span and hope to release Ward's Old Testament musical "Joshua." Lamb & Lion Records will re-release the album "Mourning To Dancing" in April.

Asked how he would describe his music, Ward says, "It's hard to pin down because

I'm an admitted eclectic. Elan (a progressive jazz band of which he used to be a member) was a master's degree for me, it drew me far beyond where I was several years ago after graduating from Covenant College. Consequently there is a jazz influence in my music. But my basic orientation is rhythm and blues, though I'll throw in ingredients of classical, gospel, rock and folk."

Commenting on the Reformed critique of emotional music Ward says, "I, too, share that suspicion. But, for instance, in my relationship to the Black music idiom I, as a Reformed, white Christian from a basically rationalistic context, need to benefit from other, less rationalistic contexts. And, therefore, I want to submit myself to the things

that they don't have. One thing that the Black people do have is the ability to be emotive in their music, the same way that David danced before God without restraint. And I want to absorb things from cultures that I think have it over us. I'm not an adherent to emotionalism, but I am an adherent to emotional music."

Ward will make his second concert tour appearance in western Canada during April with stops in Vancouver, Surrey, Abbotsford and Calgary.

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Church Page

PASTORAL PONDERING

Without the black book ...

For two days this past week I felt lost and uncertain. No, not as a Christian. I know I'm firmly in the Lord's hand. But as a pastor, I did. I misplaced the little black agenda which serves as my memory. All kinds of appointments and meetings are written in that book and if I had not found it (under the seat of my car) there would be a note in the bulletin today asking you to remind me of appointments made with you until the end of the month. Now that I've found it, I feel more secure again. But it got me to thinking.

Suppose that suddenly I lost access to a much more important book. Suppose I had no Bible! And no one else did either. Then what? There would be many things I'd remember, of course. Just as I remembered some things I was scheduled to do this week, even without my agenda. But if the Bible were gone, I'd have no way to refresh my memory. I would miss the daily cutting edges and encouragement of God's Word. I would also be much more dependent upon my fellow Christians to remind me of what the Bible says. Slowly but surely, however, something vital and compelling would go out of my life. I'd lose something not only as a preacher but especially as a child of God. Soon, I'm sure I would have a kind of private religion made up of bits and pieces of remembered Bible teaching. Soon I'd have a god made up for my convenience. Soon my lifestyle would reflect a very partial understanding of God's Word. Suddenly I realized the danger some of our members face.

You see, at last Monday's Consistory meeting, several family visit reports indicated that some people hardly read their Bibles — either at the table or privately. They are often members whose church attendance is spotty, whose love for God and neighbour has cooled, and for whom prayer is either a conscience-soothing rut or an emergency measure only. Here is the source of much spiritual weakness: a lost or at least a closed Bible. I rejoiced when I found my pocket agenda. But there is much greater joy in store for those who rediscover the Bible!

Rev. D. Hart,
First Chr. Ref. Church,
London, Ontario

Charity begins at home

In many churches lately, there has been a due emphasis on "outreach." The term outreach is usually employed to cover things such as evangelism as well as the ministry of mercy outside the fellowship of the church. On the whole, that is a good emphasis. I believe that we as a church are doing too little of it. I also feel, that it is left in the hands of too few a people. However, what I should like to emphasize in this column today is not outreach but what can be termed "inreach." That is the need to minister to each other, to bind up what is wounded and broken, to pour the Lord's healing ointment into the cuts and bruises of our fellow Christians, our brothers and sisters in Christ, who are part of this church. I think of the lonely shut-ins, the elderly. I think of our single parents, the widows and divorced or separated ones. I think of those who are spiritually at the fringes, who have difficulty giving themselves to others, who are shy, possibly even odd in the eyes of others. I think of those who have drifted away from the fellowship and who have such a difficult time coming back, even if in their hearts they may really want to.

Jesus said once to his disciples that the fields are white for the harvest. Indeed, they are white all around us. And then we do not even have to think in terms of "outreach," only of "inreach." What inreach ultimately is, is stretching out our hands in compassion to members of the church family and then to show them concretely something of the love and compassion of our Saviour. „Waar liefde woont gebiedt de Heer Zijn zegen." (God commands his blessings where there is love).

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, Ontario

be saved and to come to the knowledge of the truth (1 Tim. 2: 2-4 NIV).

Westmount Chr. Ref. Church,
Strathroy, Ontario

Sarnia evangelism

The consistory has appointed an *evangelism committee* in our church, whose purpose will be to simulate and encourage the church in its work of missions and evangelism in cooperation with The Central Evangelism Committee of the three Sarnia churches. They will increase our awareness concerning the needs, opportunities and challenges of Home and World Missions, and the Back to God Hour. They will help make visitors welcome, be concerned with prospective members, and help new members find an opportunity for continued study and fellowship within the congregation. Other areas for concern will be follow-up work of Back to God Hour listeners, literature and child evangelism, be a liaison between any special missionary of our church (Miss Plug at this time) and the congregation and direct our present outreach ministry into four Homes for the Aged. They will also keep contact with members of First away from home (school, work, service). The consistory commends this vital ministry for your prayers and support.

First Chr. Ref. Church,
Sarnia, Ontario

Visiting the ...

In one of the true characteristics of being a child of the Lord, Jesus mentions when I was sick you visited Me, when I was in jail you comforted Me. And at the question but Lord when did we see you sick, or in jail? Jesus answered: "In as much as you did it unto the least of these my children, you did it unto ME." There are several of God's children who are lonely, sick, depressed either at home or in a hospital. Some are members of our congregation, others belong to another church, but have you visited them? Did you forego that extra, not really necessary, shopping tour; or that show of the newest farm implements and did you instead use that time to stop in for a cup of coffee/tea or for a little chat in the hospital?

Let us remember all God's children, pray for them. Let us make a list of all that need a card or a visit, besides our prayers, and let us sacrifice two hours of our time every week, foregoing what we would like to do, and instead responding to Jesus directive... visit God's people. Remember: "In as much as you have done it unto the least of these my children, you have done it unto ME."

First Chr. Ref. Church,
Thunder Bay, Ontario

Church News

Prayer of Dedication in Brooks

Almighty God

in whom we live and move and have our being,
to whom we turn for help and hope,
grant, we pray, your blessing on this building.

Bless the foundations

that they may be firm,
a sure reminder to your people
of their firm foundation in Jesus Christ,
and a constant challenge to remain
steadfast in our faith.

Bless the bricks, O Lord

may they remind your chosen ones of the Christ
who laid down His life for His church
and lay upon the hearts of her members
your call to be built up as living stones
as a witness to your glory.

Bless the mortar

that it may hold
and hold up for your anointed ones the example
of the loving fellowship of the Holy Spirit
which binds them to you;
and bless the love which binds our hearts
in fellowship with one another.

Bless the doors, O God

may they remain open
for the free gathering of your worshippers,
may they assure your flock of their access
to your fold through Christ, the door
and may the doors of our hearts be always open
in welcome to our Master and the community
in which you have placed your followers.

Bless the windows

that they may remind the saints
that you have called them out of darkness
into the marvelous light of your Son,
and challenge us to be a light in the world.

Bless the roof, O Father

may it protect your children
and remind them that they are overshadowed
by our grace and mercy to protect them
in the trials of life
and from the storm of judgment;
and may your beloved ones remember
always to be their brother's keepers.

Bless the books, especially the Bibles

may they remind your disciples
that their names are written in the Book of Life
and may the books be always open
as a symbol of our desire
to praise you and be always open
to learn and teach all you have commanded.

Bless the cross that towers over all

grant forgiveness when we fall
and if we are sinned against,
may we forgive them all.

Bless, O Lord

every nook and cranny of this building
and let us love you
with all our heart, mind, soul, and strength,
and let us love our neighbor as ourselves,
that our whole being may proclaim
your glory and your praise.

For your glory

we ask your blessing.

To your glory

we dedicate this building

For your glory

we rededicate our lives to you.

Amen
J. Veltman

Christian Reformed

Called

—to Kincardine, Ont., Rev. John Hielkema of Toronto's inner city ministry at The Lighthouse.

New address

Rev. H.A. Van Hoff, 34631 Old Clayburn Rd., Abbotsford, B.C. Y2S 4H5.

Canadian Reformed

Church anniversary

The Ebenezer and Rehoboth Canadian Reformed Churches of

Burlington will celebrate the 25th anniversary of the organization of the Canadian Reformed Church in Burlington on May 2, with a special service in Wellington United Church, Caroline St., Burlington. Present and former members are invited.

Classis Chatham

Classis Chatham is scheduled to meet in regular session on Tuesday, May 13, beginning at 9:30 a.m. in Aylmer. All material should be in the stated clerk's hands by April 11.

G.J. Bomhoff, S.C.

PRESS PARADE

A prayer for the new government

Pierre Elliot Trudeau, at the end of his acceptance speech asked for the blessing of God upon the new government. As

Christians, first and foremost we will intercede for the new government as never before. Let us listen to the Holy Spirit through the apostle Paul: "First of all let requests, prayers, intercession and thanksgiving be made for everyone, for Kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good and pleases God our Saviour, Who wants all men to

Human engineering — Genetic predestination?

by Richard Stienstra

Rev. Stienstra is pastor of Trinity Christian Reformed Church in Clearbrook, B.C.

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Last week Mrs. Kim Casali, a well-known cartoonist gave birth to her third son — a bouncing baby of 10 pounds, 8 ounces. Scarcely news were it not that her husband had died of cancer 16 months earlier; she conceived by the artificial insemination of her husband's sperm after his death.

—The Economist, July 16, 1979
The recent uproar about the activities of Dr. Sopher who artificially inseminated twelve women designated "lesbian" highlights the disgracefully irresponsible use we make of that priceless natural resource, the nation's sperm.

—Spectator, Jan. 14, 1978
Childless husband with infertile wife wants test tube baby. English or Northwestern European background. Indicate fee and age. All answers confidential.

—advertisement in San Francisco Chronicle

With startling clarity these press clippings tell the story of what may well be one of the world's most important revolutions — genetic engineering. The progress in the field of genetics, seen from my layman's point of view, is nothing short of astounding. In the few brief decades of this century scientists have achieved what hardly anyone dreamed was possible.

But is this ongoing development a dream or a nightmare; is it bane or blessing? It is my intention in this three-part article to answer that question, at least in an initial and tentative way. Certainly the subject is too vast to treat in any definitive fashion. Also at the very beginning I wish it to be clear that I intend to view the subject from a Christian point of view, seeking to understand the motivating drive, or spirit, of genetic engineering. The words of I John 4, are constantly in my mind: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world."

Preliminary sketchings

A perceptive scientist, Dr. Robert Sinshelmer, chairman of the biology division at the California Institute of Technology, once asked in an eloquent speech, "What does it mean to be human?" His answer was an impassioned plea for the genetic evolution of homo sapiens: "Man needs a sense of the enduring, and I wish to suggest that he can find this in a proud role for his species. For although each of us is and must be only a brief flare of consciousness, our species is potentially immortal and, as we now see, potentially crucial in evolution." Laments the learned doctor: "Is it somehow inhuman to design a man?"

The lament has haunted me. My Reformed sensitivities are assaulted by the grotesque implications. But lest my pen run out of control, we listen to the articulate author of *Fabricated Man*, the well-known theologian at Princeton, Paul Ramsey. "Men ought not to play God before they have learned to be men, and after they have learned to be men, they will not play God." It's Ramsey's contention that the practitioners of genetic engineering place themselves outside the boundaries of the Judeo-

Christian ethic. This judgment is echoed by Robert Cooke in his recent book *Improving on Nature*: "Temporarily at least, this new exciting revolution will proceed under the wholesome banner of genetic engineering, but what it really represents is another of this human species' overconfident attempts at playing God."

The "father of genetics," J.H. Muller, had a gleam in his eye, one imagines, when he began to elaborate on "germinal choice." "In its simplest form," he wrote, "it involves nothing more than an effort for women for whom artificial insemination constitutes the necessary and desired avenue to parenthood, to ensure that the sperm employed be from genetically superior individuals."

These few selections from a rapidly increasing supply of literature on the subject will need to suffice to sketch

In due time a detailed report surfaced, with the committee divided in its conclusions. Said the majority, "AID is a sin against God and His Word... is censurable if not repented of." The thrust of the presentation was that the Scriptural nexus between marriage and begetting is inescapable and exclusive. "The donation of sperm is a procreational act, enters the one-flesh union of the husband and wife, and thereby adulterates their union and its sanctity." The implication of the majority report is that the AID child is illegitimate, for the child "conceived by means of AID is conceived outside the marriage union and not by means of it."

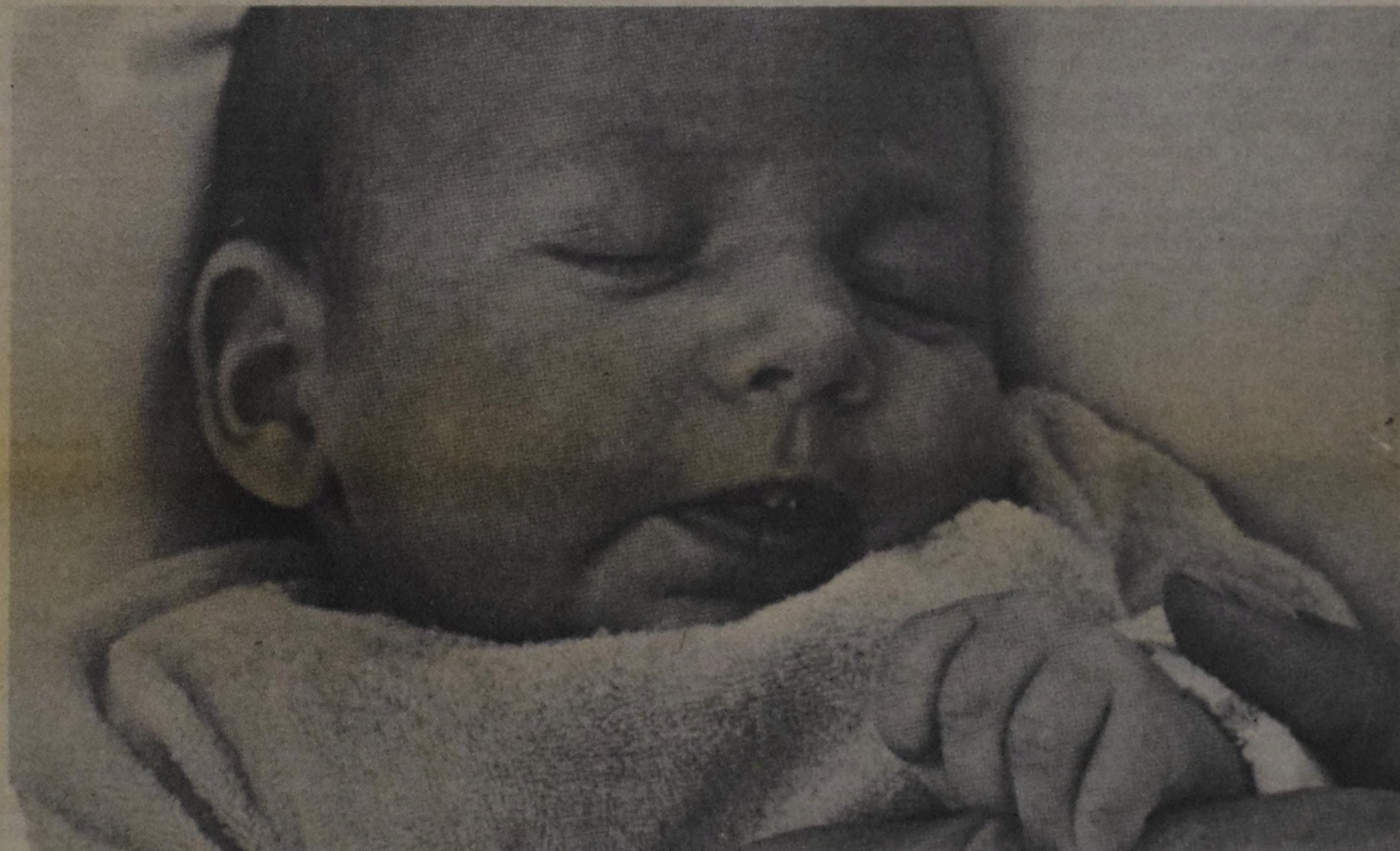
The minority came to the opposite conclusion on the basis of the same Scriptural evidence, and suggested that "AID be accepted without censure as a morally permissible alternative... since

go beyond the mere medical concerns."

Some reflections

Close to 10,000 AID babies were born during 1979, it is estimated. Clearly, the practice of providing for the one in every ten American families that is involuntarily sterile, is well established. In England it is reported that the number of couples who have infertility problems may be as high as 12 per cent. Two years ago the *New Statesman* reported from London that one AID clinic had 400 women on its waiting list.

Medical practitioners report that usually several attempts need to be made before pregnancy takes place. It is not abnormal for the would-be-mother to be treated 15 - 20 times before conception occurs. Yet, many of these mothers have two or three babies in this fashion. The reason I mention this is to indicate the strong parental drive



the lay of the land. I applaud the editor of *Christianity Today* in the issue of Jan. 19, 1979, who threw down the gauntlet: "Christian theology should challenge this latest spasm of narcissistic flirtation." He maintains that "Christians cannot avoid some pointed theological issues raised by the current fascination with self-guided evolution." With these words we turn to the involvement of the Christian Reformed Church in genetic engineering.

Christian Reformed action

It was my move to British Columbia that prompted an interest in the subject of genetic engineering. Classis British Columbia of the Christian Reformed Church was confronted with the consequences of a married couple who had made use of artificial insemination by donor (AID). The consistory asked the advice of Classis concerning the desirability of baptizing the baby, seeking guidance in the (potential) application of discipline.

I must admit that my ignorance of this entire subject was immense! I could, at first, only think of the sentence in the hymn, "Without our aid He did us make." Classis, however, did more than that and appointed a committee to study "the moral issue of AID in the light of the Scriptures." Classis also asked its committee to recommend "how churches might deal with couples" who use AID or are thinking about using AID.

there are no valid Scriptural grounds for rejecting it." These brothers (interestingly there were no women on the committee) saw in the Bible evidence of "legitimate exception to any 'procreational ordinance.'" For them the medical model applied, namely that blood and sperm transfusions are analogous. Said the committee, "Though not without its problems and risks which must never be regarded lightly, we believe that AID may properly be considered an exceptional and permissible medical procedure if all the latent legal and psychological problems can be adequately resolved."

Classis British Columbia did not follow the advice of its study committee, but spoke to the churches in broader terms. Classis said, "that AID and all genetic engineering and manipulation be always evaluated in the light of Scripture which speaks clearly of a world and life view to which the Christian community must subscribe." The grounds for the statement alert us to the potential dangers involved in AID as a "new scientific development." Classis added that "couples considering this possible method do well to solicit pastoral advice from the officebearers of the church," since "there are further serious questions for the Christian, such as philosophical implications, and the introduction of a 'third party,' which

present. Having children is not incidental to the husband and wife relationship — it is creationally germane to it.

The creation account of Genesis 1 reveals such a nexus. "So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it.'" But when the matter of reproduction is assigned to a medical model, and when science in its methodology tends to view human beings in terms of genes which can be pooled, rearranged, refabricated according to more ideal specifications, I wish to know more about what this science is all about. In the next article I expect to pursue that intent.

By way of anticipation we listen to that agnostic prophet of half a century ago, Bertrand Russell who in his book *Marriage and Morals*, said:

Religion has existed since the dawn of history, while science has existed for at most four centuries; but when science has become old and venerable, it will control our lives as much as religion has ever done. I foresee the time when all who care for the freedom of the human spirit will have to rebel against a scientific tyranny. Nevertheless, if there is to be a tyranny, it is better that it should be scientific.

Small Talk

Do you ever get the Long Distance Feeling? I do! Whenever I watch that elderly couple in the television commercial walk down that misty tree-lined street something starts tugging at my emotions. I'm a pushover for some of Ma Bell's other advertisements, too.

Remember the young man who has been job hunting, unsuccessfully, in the big, strange city and dejectedly enters his boarding house? Right then the phone rings and, wouldn't you know, it's his Dad on the other end! Suddenly he stands taller by a foot. What a tear-jerker! It's enough to make me want to call our son in college at once, convinced that he must be suffering from an acute case of homesickness just then.

At such moments that little black box on my kitchen wall or on my husband's desk becomes an expensive temptation! With just a bit of help from my index finger I can be in touch with those I care so much about. I know the magic numbers by heart! The slogan: "We are as close as your telephone!" certainly hasn't been lost on me. It's a comforting thought. In case of an emergency, police or ambulance or firemen are only one push-button away. (At least,

whenever Ma's labor and management see eye to eye!).

Compassionate people have seen the telephone's enormous potential as an aid in their support of the lonely and the confused. In many communities, volunteers continuously man what often proves to be a life-line for a despairing person. And, on a less dramatic level, a friendly chat across town may mean so much for some struggling soul, if only the strong and confident would remember this.

To be sure, there's another side to this glowing coin. That same magic box can be a downright nuisance! It disturbs our sleep, often for no good reason at all, or rudely interrupts family devotions. On busy days, its inconsiderate ringing may try our patience beyond endurance while at certain, sensitive moments in the family it's a brutal invader of privacy. And yet, when Alexander Graham Bell sat trifling with charcoal and wires or whatever it is that telephones are made of, (I could never get that straight in school, Science was not my best subject) he could hardly have comprehended the scope or indeed the blessing of his invention.

Somehow it seems only fitting that it was a Canadian who created this beautiful instrument. For isn't this a country which traditionally harbors wave upon wave of newcomers? They are people who arrive from all over the globe, who have left behind kin and kindred and, for the most part, will always carry with them the bittersweet memories of another time and another place on this earth. Thanks to Alexander's persistence they can now keep in touch and not feel the pain of separation with such finality.

As with so many such things, we've come to take our long distance calls pretty well for granted. Remember the day when it was news when one of us had called the Old Country? Now the trans-Atlantic calls all but jam the cables!

Still, whenever I have occasion to put in a call, I'm very much impressed. There I sit, usually in the dead of night when the rates are cheaper and the time difference allows me to be the first one to say Happy Birthday! I lift the horn off the hook, dial zero and in a few short minutes I'm connected with my loved ones thousands of miles away.

While I wait, I see the familiar room, at

this hour with the breakfast table set and my father's easy chair in its rightful place. There's the mass of flowering plants gracing the wide window sill and beyond the unequalled view of a Dutch 'polder' under high clouds, punctuated by friendly church spires, crisscrossed by watery ditches and its green grass dotted with grazing cows. Then, those familiar, dear voices, happily surprised. Yes, yes, all is well. And for a few precious minutes the words flow back and forth, spanning the vast difference effortlessly.

After the last goodbye, the feeling of closeness lingers and it's very hard to realize that half the world is between us. And it occurs to me: so much for the Good Old Days when immigrants had to wait for months for news from home. When people would be long dead and gone before their loved ones even knew they were ill. Now, an unexpected call may spill dreadful news into our homes, but at least it can be shared when it hurts and needs sharing the most!

The telephone, bane at times, blessing of progress most of all.

Lynn Miller



PASTORAL COUNSELING

Spoiled by our own prosperity

Ralph Heynen

"Are we spoiled by our own prosperity?" Today we talk a great deal about anti-poverty programs and food programs and starving people in Africa and more recently, Cambodia, where possibly as many as a million people may starve to death. Is it possible that in our own land we have been spoiled by our prosperity? Is it possible that a far greater problem we face is the attitude that we take towards our prosperity? We are tested by troubles, by sickness, by adversity . . . but a test that comes to us that is even greater is our affluence, the fact that we have even more than we actually need.

We live in a society that has a great deal of wealth and many of the things that money can buy. I believe that there is a danger that we can become spoiled by our own prosperity. We hear of lands where there are famines and crop failures but we feel that these things couldn't come to our shores. We've always had an abundance and God has blessed us richly. We talk like the man of whom Jesus spoke in that parable: Soul, thou hast much goods laid up for many years. This spirit leads to many social evils in our own land and often affects a person's spiritual life.

I'm sure that we all know people who have risen from poverty to wealth. They were working hard for a living and, during that time they were loyal members of the church; they seemed to be well satisfied with their homes and families. Then suddenly they had more means and they were no longer satisfied with the kind of church that they had been attending. They started

to feel a bit too big for the community in which they lived and they moved to a more affluent community. They moved into a different social class; they developed new hobbies that they had never thought of before, and took up new forms of recreation. And in the glow of their success many people have gained the world but lost their souls.

That happens in homes, too. We often see parents struggling to make ends meet and they have a better spirit within the family. The whole family must pull together to get enough to eat and to provide a roof over their heads. And then they become more successful; they get a good job or they develop a business or they get involved in something that brings in a large income. When they have greater affluence the family no longer needs each other and after a bit, the family tends to drift apart.

Men seem to feel that they've outgrown their wives, or wives seem to have outgrown their husbands. But possibly one of the saddest results of our affluence is observed in the lives of children. In a more affluent society parents are inclined to give their children too many things. Young men and women are allowed to have too many clothes for their own good. Young people make use of the family car or they're given a convertible of their own before they really know how to use it wisely. It's frequently stated that at many of our high schools the youngsters drive far better cars than the teachers do.

In a prosperous age the great danger

is that parents give their children money and things rather than giving of themselves. It's far easier to give children certain things that will entertain them than to spend so much time with them. As a result, some of the wealthier families are among those whose children are the most neglected. In this affluent world we have crimes, we have delinquency, we have an increase in divorces, we have more suicides than at other times. There is more immorality than ever before. In the Depression years the percentage of people who got into trouble was far lower than those who get into difficulty today. The national income was, of course, lower at that time while now it's at an all-time high. We're not facing the test of prosperity very well.

It's true that we all feel more secure and confident when we have a little cash in the bank and when we can pay our bills and don't have too many financial worries. We seem to be able to face life with greater calmness when we're healthy and well. But it's a question of whether the confidence is in ourselves or in God. Moses knew pretty well what he was talking about when he told the nation of Israel: "When thou hast eaten and art full then beware lest thou forget the Lord thy God." Paul makes the statement: "I have learned to be content . . . I have learned to be full and I have learned to be hungry. I have learned to suffer want and I have learned to prosper. But in all these things I have learned to be content."

Too often we are tested by life's

adversities and then we're spoiled by its prosperity. I think we ought to be aware of this, especially today when there are so many people that are in want and starving. Economists today talk about billions of dollars and I don't know what that means! I can't even imagine what a billion dollars is like. Or when they say a man is a millionaire — or he has four or five million dollars — I can't imagine what that's like. And I don't believe I would care to be in that position.

There is a real danger — and I think it's inherent in every one of our hearts — that if we were independently wealthy we wouldn't feel quite as dependent on others and surely we wouldn't feel quite as dependent on God as we are. We have to get our money each month and live accordingly because this is the kind of thing that helps us to trust a little bit more. We can't afford to be independent. We all possess a love for the things that are luxurious. But we must learn to be content with what we have. That's the spirit of the Christian.

THOUGHT FOR THE WEEK:

The idea that life should be made comfortable for all people — that there should be nothing that brings tension — is a false idea of life. If there were no tensions, no struggles, no difficulties, we would grow up to be a nation of weaklings. Men grow stronger when they weather the storm and when they conquer life's difficulties.

The Adventures of the Jolly Baker

by W.G. Vandehulst



13. He told them that a messenger had come to the palace with a letter from the King of the North. The letter said that he, Baker Bumble, had been appointed Supreme Royal Chef in his kingdom for one year. He would receive a triple-crowned chef's hat. He would be allowed to wear it crooked—just like the northern king's coat-of-arms. That was a great honor. He would live in the palace beside the royal kitchen and he would have 70 under-chefs to help him. But only he would bake raisin buns. The foreign king just couldn't forget those delicious raisin buns and wanted fresh ones every day. And Mrs. Bumble, too, had been . . .

14. At that moment she came rushing into the store. "But I'm not going!" she cried. "Not even if they give him a hat with seven crowns. And Henry isn't going either. That's what I say! It's far too dangerous up there in the north with all those polar bears."

"But," interrupted the sheriff, drawing himself up to his full official height. "But what if that causes a war? What if you anger the King of the North? No, Mrs. Bumble; you're going. And so is your husband. That's what I say! The King must be obeyed. I, his servant, will see to that. If you don't go willingly, my boys will carry you out of the city. One dozen buns, please, Baker Bumble. And make sure they're crisp brown ones, or else my wife will be angry."

"And that would cause a war too," one woman whispered to another.



15. The peace in Baker Bumble's Bunnery had been rudely shattered. Mr. and Mrs. Bumble were constantly on the go. They had to leave in a week.

High honors and great riches awaited them. Baker Bumble would receive a gold chain to put around his neck and a red leather belt with a gold buckle to wear around his waist. He would be paid in gold coin for his services.

Secretly Mrs. Bumble thought, "Maybe I'll get some gold too." Slowly she had grown used to the idea of living in the strange, faraway land to the north for a year. But she was still uneasy. In fact, her uneasiness grew day by day. All her caps, all her jackets, all Baker Bumble's shirts, and his red velvet slippers had to be packed in a large box. And she knew they would all become wrinkled!

16. What confusion! Baker Bumble burned his raisin buns. Mrs. Bumble rubbed wax on her cupboards and furniture but forgot to rub it out. The cat hadn't been fed for two days and began eating buns in the store. The birds, singing their last songs before heading south, were forgotten. The pleats in Mrs. Bumble's jacket hung wrinkled and awry, but she didn't notice. She was too busy packing. They ran here; they ran there. They grumbled at one another; they grumbled to themselves.

One fine afternoon Baker Bumble came home puffing and panting. He was pulling a donkey.



17. A donkey!

"Into the shed with that beast!" cried Mrs. Bumble. "No, wait a minute. His legs are dirty and I have some scrub-water left."

She came running with her brush and her mop and her tub of water. In the small yard behind the house she began to scrub. She scrubbed and rubbed the donkey's hooves; she washed his legs and his tail. But when she slapped the wet mop on his head, he had had enough. He took a sudden hop, knocking over Mrs. Bumble, who was just bending forward. Splash! She found herself sitting in the little tub, water gushing all around her like a fountain.

18. Shocked, Baker Bumble seized the donkey by the bridle to pull him into the shed.

"Oooh!" screamed his wife. "Help!" When she saw her husband tugging at the donkey as she struggled to get out of the tub, she screeched, "Oh, you wretch! You're more concerned about the donkey than your poor, drenched wife!"

Baker Bumble looked back, flustered. "Yes, yes! I'm coming." He let go of the donkey and hurried back to his wife to free her from the tub.

Meanwhile the donkey wandered onto the grass where Mrs. Bumble had spread her seven blouses to bleach in the sun. She had just washed them for the big trip. As he looked for a mouthful of grass between the white rectangles, the donkey tracked dirty hoofprints all over them.



19. "My blouses! My blouses!" screamed Mrs. Bumble, when she saw the donkey tracking dirty hoofprints all over her spotless, white clothes. In sudden rage she popped loose from the tub, leaped up and snatched up her broom. "Just wait, you ugly, lop-eared jackass!"

Waving the broom over her head, she went after the donkey. But the donkey saw her coming. He leaped away in fear, quickly retreating through the gate, which Baker Bumble had left open.

"Come back here!" screeched Mrs. Bumble, still waving her broom.

"Come back! Here boy!" shouted Bumble, running after the donkey as fast as he could.

20. He was in luck. Out in the street someone suddenly blocked the fleeing donkey's path. Frightened, the animal skidded to a halt. It was Lou.

"Attaboy!" shouted Baker Bumble, grabbing the donkey by the tail. He was afraid the animal would run off again.

"Baker Bumble," Lou began at once, "I'm so hungry. Could you spare me one small raisin bun?"

"Sure! Come back in a little while." Bumble quickly pulled the unwilling donkey back into the yard, past his fuming wife, who was still wringing the water out of her clothes. He hurried the beast into the shed. Quickly he spread several flour sacks on the ground and put some hay and oats in the manger.

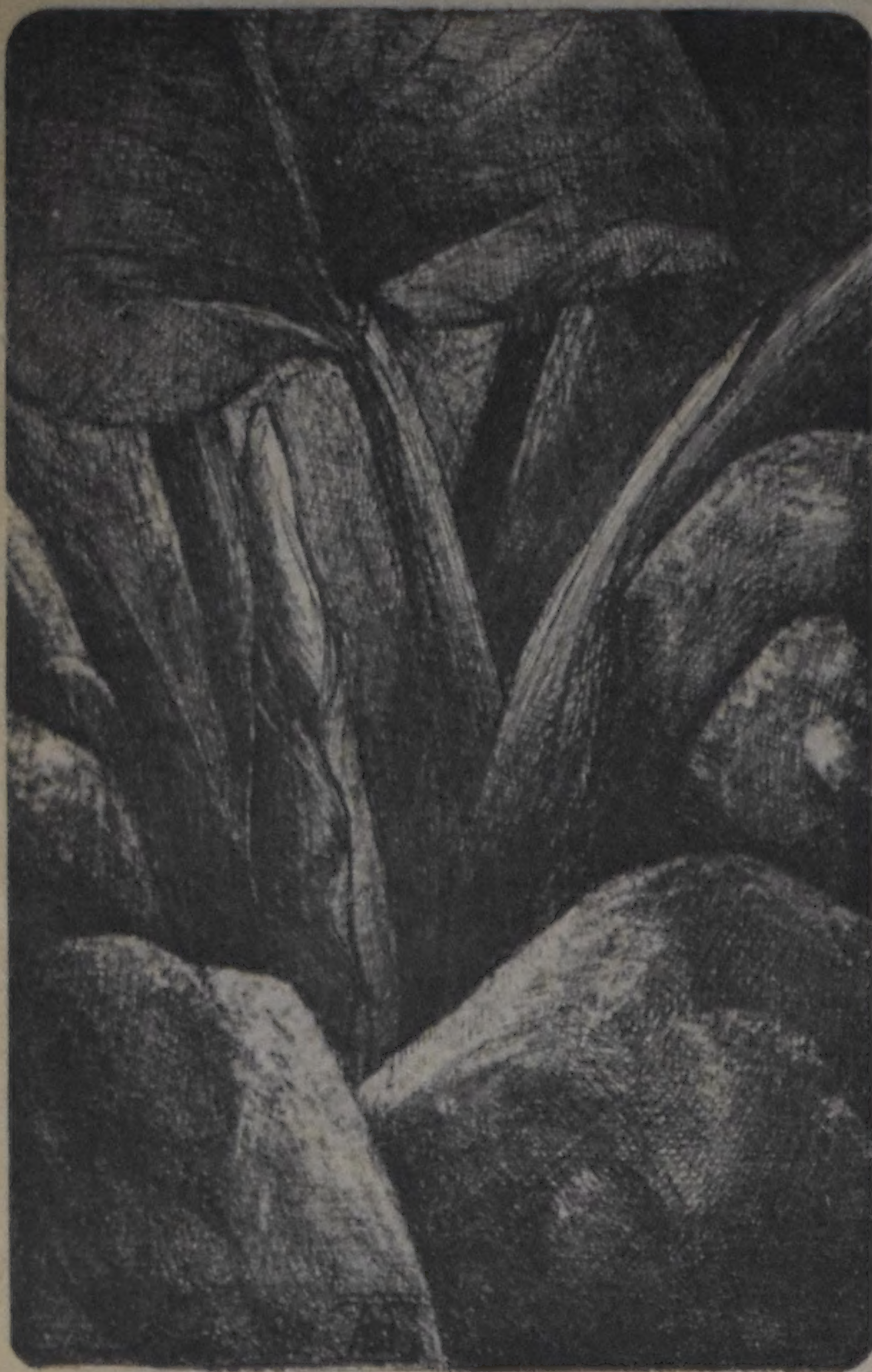
"Hee-haw!" brayed the donkey. Which meant, "I like you better than that fussbudget over there. Hee-haw!"

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Voortman Cookies

TRADITIONAL FAMILY BAKING



A shoot will come up out of the stump of Jesse;
From his roots a Branch will bear fruit. (Isaiah 11:1)



"You will be with child and give birth to a son, and
you are to give him the name Jesus. He will be
great and will be called the Son of the Most High.
The Lord God will give him the throne of his father
David, and he will reign over the house of Jacob
forever; his kingdom will never end."

(Luke 1:31-33)



Then Jesus went with his disciples to a place called
Gethsemane, and he said to them: "Sit here while I
go over there and pray." ... And he began to be
sorrowful and troubled ... and he fell with his face
to the ground and prayed: "My Father, if it is
possible, may this cup be taken from me. Yet not as
I will, but as you will."

(Matthew 26:36-39)

Easter: Climax of man's redemption



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Sketches by Matth Cupido

With a loud cry, Jesus breathed his last. The curtain of the temple was torn in two from top to bottom. And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said: "Surely this man was the son of God!" (Mark 15:37-39)

"Woman," he said, "why are you crying? Who is it you are looking for?" Jesus said to her: "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher.) Jesus said: "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them: 'I am returning to my Father and your Father, to my God and your God.'" (John 20:15-17)

So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him. (Hebrews 9:28)

Burden bearer

Little donkey,
with your gentle eyes
and your drab
grey coat,
little beast
of burden,
no one ever
praises your dogged
faithfulness;
nor your perseverance.

You are one
of God's creatures
taken for granted.

You are one
of the "unclean" animals,
not even deemed fit
as a sacrifice...

—Until today
there was no place for you
in sacred history...

—Today,
the master has need of you!

The King of kings,
the Prince of Peace
does not choose
the strength and beauty
of horses,
nor the power
of mighty chariots
to bring about
His kingdom....

—The Son of Man
enters Zion lowly,
riding a donkey,
a beast of burden....

The Hosannahs
of the excited masses
only deepen
the agony and pain
of the Burden-bearer,
Who has come
to carry our sin
and guilt away...

R.V.,
Richmond, B.C.

Daughters of Jerusalem

by Berta Hosmar

My hands should busy themselves. So many things to be done yet, before the Sabbath. But does it really matter? I look at the palm branch in my hand, severed from the tree it's now withering, lifeless. Only five days ago it was the symbol of my jubilant hosanna's. Yet, I can't bear to discard it. Not yet. Somehow it links me to the One whom they killed today. He's dead now. Dead, like the feeling in my heart.

"It's all over, it's finished," I was told. Love was crucified today.

I'm so frightened in this world where Goodness had no chance. Even today, about to be murdered, He still thought of others... Only thought of others.

"Daughters of Jerusalem," He said. I'm one of those daughters. I'm also a wife and a mother. But to Him that made no difference. "Be ye like children, to receive My Kingdom," He said. I was allowed to be a child again. Allowed to be afraid, allowed to be comforted, allowed to be myself. Only, He always lifted me up, one step above myself. I could always climb just a little higher while listening to Him.

His mother. Where is she now? How my heart aches for her. How can a mother's soul contain all the joy and the pain of her young?

He understood. He once cried, "Oh Jerusalem! How often did I want to gather your children under My wings, like a mother hen." Only a mother can feel so intensely.

He also said, "Come unto Me when you're weary." Only a father can feel so intensely. A father who sees his child stumble and fall, and stoops down and carries it.

My husband became vexed. "I am your husband, is that not sufficient?" he once asked me. I can't make him understand. The love I feel for Him is different. It's a love I so want my husband and children to share. There was such Peace in His presence.

My two little ones, Joel and Miriam, are safe. I knew I had to take them. I knew He would bless them. I'm not afraid for them anymore. They were touched by Peace.

But David. Son of my sorrow. How I fear for him. His heart full of hate against our oppressors. His deeds so daring. Only living for himself, not heeding my warnings. Such cruelty in his heart. Cruelty that will lead to his own destruction and the destruction of others. How I wanted David to meet Him. To expose him to Love. But it's too late now. Love died today.

But did it? Why do I still feel this love for Him? What did He say once? I have to try and remember... "I am the Resurrection and the Life... There's a new world to come... a world

without pain... a world without end... My Father's House has so many homes....

Only God can speak like that. Did God die today? But that cannot be. Jehovah lives forever. He also said, "A kernel of wheat has to die to bear fruit."

Were we all mistaken then, five days ago? Did He plan His own death? Is there a faint glimmer of hope in my heart? Does His love still reach me, beyond today's horror? Is there still light after this darkness? Oh, I don't understand, I don't understand. And yet, and yet.

Three days in Spring

Do you remember the day full of spite and spurning
When we ravished innocence and worshipped the
devil's behind

And carved on the skull a tree in the shape of a cross
Sin or sacrifice never tortured our thinking

And Jesus our Christ
hung high in that dark noon day
His body bleeding
he cried to the King of his blood

Do you remember his day of eternal burning
When the sun with broken beams could barely crack
The heavy hanging black it sought to dispell
That day all clocks were stopped; no wind was
stirring.

And Jesus our Christ
writhed in the pit's noon day
His desolation flared
toward the King of his light

Do you remember the day of glory returning
The stars exploding and mountains leaping to life
Night is banished; the heavens are blazing with gold
We dance to the newborn song the birds are singing

And Jesus our Christ
royal in that fresh noon day
Sharing now with all
the love of the King of Kings

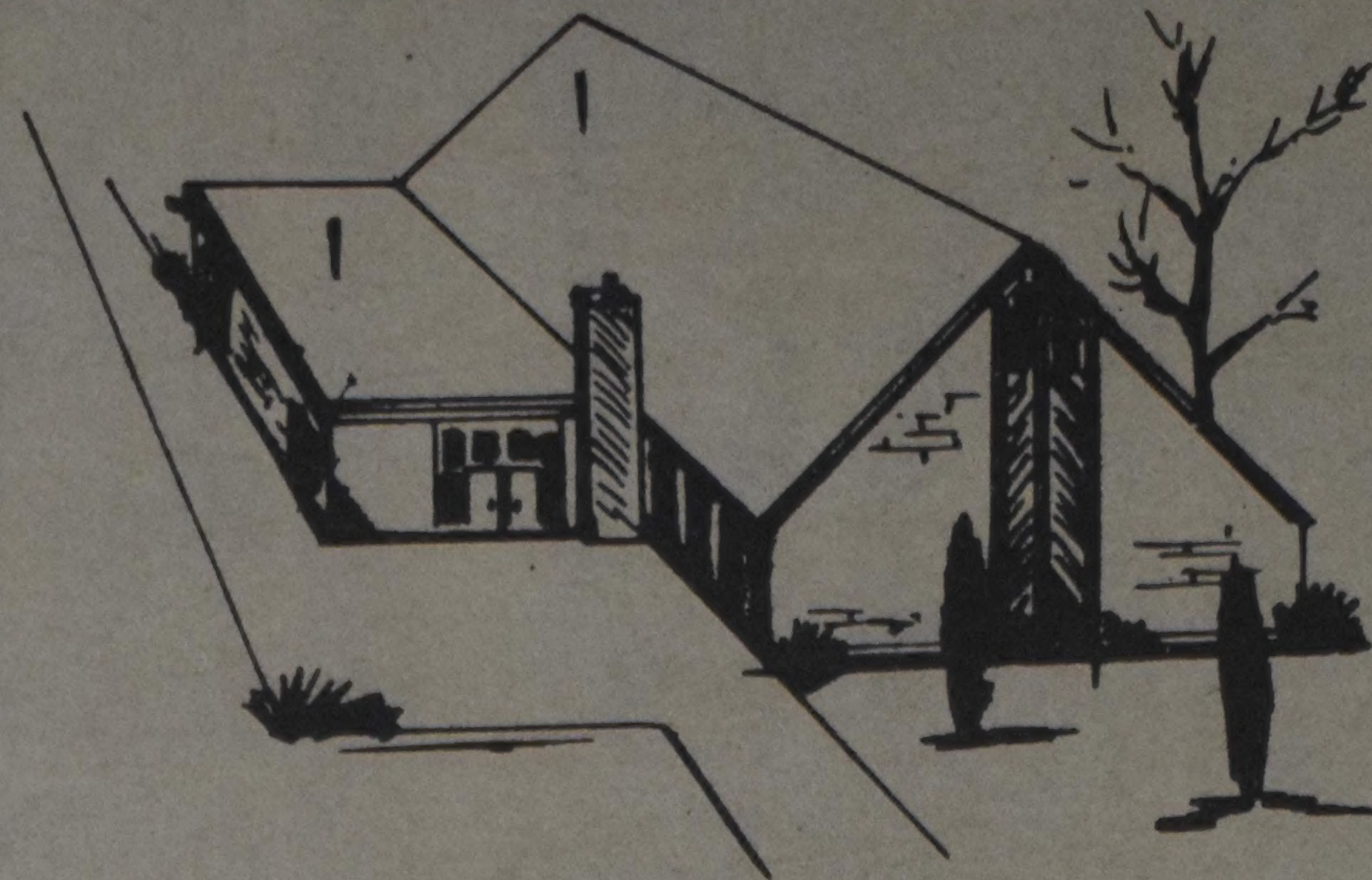
Jeff Seffinga,
Hamilton

God's wonderful works in Brooks

The Brooks Christian Reformed Church in Brooks, Alta., had its beginnings on November 8, 1950. It was first organized in nearby Duchess, and began worshipping in Brooks in April, 1952. Our first facilities on Centre Street were soon outgrown, and in January, 1959, the former United Church building was purchased. The congregation enjoyed many prosperous years there, and with growth in faith and numbers, joyfully celebrated their twenty-fifth anniversary in 1975.

In the early years the congregations welcomed the services of student ministers, A. Kuyvenhoven and A. DeJager, and of Home Missionaries, Rev. J. DeJong and Rev. P.J. Hoekstra. The first pastor called to serve the Brooks congregation on a full-time basis in 1955 was Rev. W.L. Vander Beek, followed by the Revs. A. Vanden Ende, C. DeBree, R.G. Fisher, D. Velthuisen, and J. Veltman, who is the current pastor.

As the congregation continued to grow under God's blessing, it became apparent in 1976 that once again we would need expanded facilities. In 1977 our building changed hands once again when it was sold to the Seventh Day Adventist Church, and plans were under way for a new



building. While the plans were in progress, we enjoyed the hospitality of the Seventh Day Adventist Church and the United Church.

Construction of the new building was begun in the Spring of 1979. The building committee acted as contractor for the project, and Mr. Martin DeRaaf of our congregation acted as project supervisor. Though various trades provided invaluable skills and services, members of the congregation provided a substantial amount of the talent and

labor on a volunteer basis. This has made the project very much a labor of love, generously supported by time, talent, and funds.

The new building is located at 1104 Fraser Ave. The present seating capacity of our new facility is 200 with room to extend seating to 350. As a congregation we envision greater community involvement and service in our new location, and hope that this will indeed lead to a need for further seating.

The above sketch, prepared

by Mr. Martin Cupido, of our congregation, should give all the *Calvinist Contact* readers some idea of the cause of our celebration. The exterior is of red brick with cedar panels. The basement includes a kitchen, large fellowship area, and several classrooms. We hope that the roomy entry way, and the warmth of the natural wood of the cedar roof and oak pews accented by red carpeting, will make the sanctuary an inviting place for all to come and worship.

Our building was dedicated

February 29, 1980. The dedication, like the construction itself, was a manifestation of the communion of the saints, as members of the congregation, community, and classis contributed in rich variety to an edifying service of worship and dedication. The message, "Finished," was based on Genesis 1:26-2:3, and gave thanks to God for the finished work of construction, and for the foundation of our faith finished on the cross of Jesus. The people of God were also challenged to a Christ-like dedication to the Spirit's work of building the church, looking forward to the Day when God will also declare that work "Finished" and "Good."

We thank those who sent greetings from far and near. We are also grateful for the bond of fellowship in evidence at the dedication service by the presence and participation of those from neighboring churches. We welcome anyone traveling out our way to come and worship with us. Above all, we thank God from whom all blessings flow, for once again we declare the wonderful works of Him who called us out of darkness into His marvelous Light. Hallelujah, praise the Lord.

Pastor Joe Veltman

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Brooks artist designs mural



This mural was designed and painted by Martin Cupido, a member of the Brooks congregation.

The mural includes various symbols representing aspects of church life. The sacrament of the Lord's supper communion is represented by a loaf of bread and a wine goblet, and diamond drops of water represent the Baptismal sacrament. There are two light images — the candle for the church as light in the world, and the rays of light of God that shines throughout. The design, like Christendom, is tied together by the cross of Jesus Christ.

Mr. Cupido is a resident of Brooks and a member of the congregation. A painter by profession, he owns and operates Brooks Painting and Decorating, and also did the painting of the church building. When things slow down, which seems to be seldom in booming Brooks, he does various types of art work as a past-time.

The mural is one of the eye-catching features of the new facilities of the Christian Reformed Church.

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Mennonites battle against Canadian nuclear refinery

REGINA, Saskatchewan (EP) — Questions and concerns over nuclear power are being raised in Canada as well as in other industrialized countries of the world. Specifically, the proposed construction of a uranium refinery in a Mennonite community near here is the protest target.

The \$100 million refinery would be constructed on farmland near Warman, a Mennonite community. In 1976, the Mennonites first formed a group, now numbering between 800 and 900 people, to oppose the refinery. If the refinery is built, it will reportedly take 1,400 acres of farmland out of control of the farmers. In addition, a planned recreation area is within one mile of the proposed refinery site.

In significant recent action, the Social Action Commission of the Archdiocese of Regina has thrown its support behind the Warman group. The statement said the Commission members "oppose the construction of the refinery in the strongest possible terms" and "we are happy to associate ourselves with our friends in the Mennonite community of Warman."

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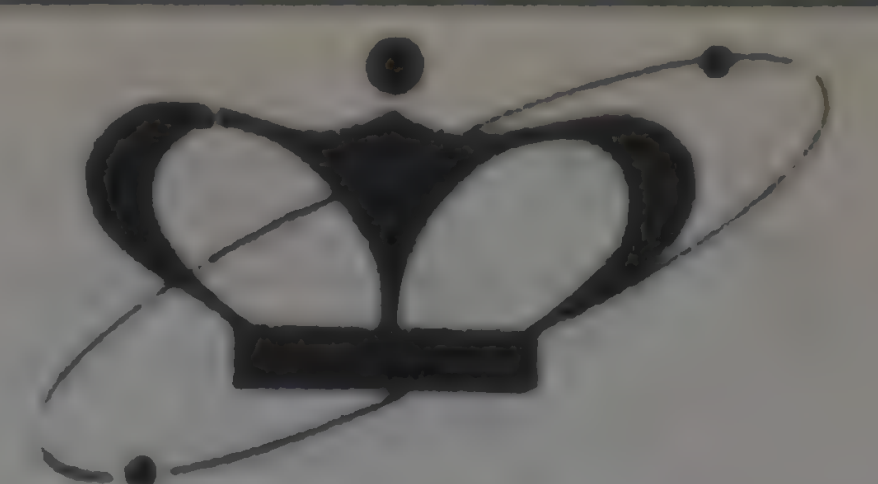
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Guardian Tours offers packages across North America, and the world

It seems that one of the chief concerns among Canadians just now is the economy and the position of the Canadian dollar on the world market. This concern may well influence many in their spending habits for things that they consider to be luxuries, including their holiday plans.

We wonder how many of us have seen the big, deluxe, motorcoaches travelling the highways of Canada and the United States, and have taken time to consider their destinations, and to wonder just who is doing all of the travelling and where they are all going? The airlines of the world are doing tremendous business in holiday travel while people all over the world are exploring other countries that were, not too long ago, considered out of reach for all but the very wealthy.

Canada has become one of the prime destinations for travellers from Europe and many other points overseas, and Guardian Tours of Toronto is doing more than its share to provide memorable holidays for thousands of overseas visitors as well as from the United States, and of course for our own Southern Ontario

residents.

The president, Mr. Gerry Van der Kley, with a staff of experienced travel people as well as a host of tour escorts, is offering the beauty of Canada, including the rugged beauty of our Maritimes east coast with its quaint fishing villages, the rugged coastlines along the Atlantic, the Cabot Trail; the history and distinctly different scenery of Quebec; the endless attractions of Ontario with its Niagara Falls, historic as well as brand new Toronto, and rugged northland; the Prairies with rolling wheatfields and the majesty of the Rocky Mountains before the breathtaking beauty of British Columbia and the Pacific coastline! The endless attraction of the United States is added to this catalogue of travel gems, and is available to everyone by just calling Guardian Tours at: (416) 363-0269, or sending a note to 330 Bay Street, Suite 808-A, Toronto, Ont. M5H 2S8, with name, address and telephone number.

A local group is travelling this month to the Polynesian Paradise State of Hawaii for sixteen days with an escort from the company to assure

that the travellers have the best holiday they can possibly have. On April 23, and again on April 27, a tour will leave Toronto for Washington, D.C. for a tour of the city, on to Williamsburg to spend a full day browsing through the restored homes, churches and shops of this tremendously interesting historic town where the fathers of the United States planned their strategy in obtaining independence. The beautiful skyline drive along the Blue Ridge and Smokey Mountains as well as the depths of the earth to visit the Luray Caverns with a guide to explain the formations of marble and stielactite and stelagmite that have been formed over the ages, and the beauty of the Pennsylvania Hills in early spring all add to this tour, one of the most beautiful available. The endless panorama of dogwood, azaleas, redbud trees and spring bloom is something never to be forgotten.

A tour to Michigan for the tulip festival in Holland is being planned, and has been taken by a group from St. Catharines, led by Mr. J. Van den Akker. The International Flower Festival in Montreal is

attracting a great deal of attention, with two buses almost filled for May with the indoor show as well as a visit to Ottawa.

Further tours are being considered for the summer outdoor show which is going to be a highlight of Canada with visitors flying in from all over the world to see the efforts of horticulturalists of many countries. Late June and early July is the time for a 20 day tour of the Canadian west, flying to Vancouver and bus-touring the area around that city and then back across the Rockies and the Prairies to Toronto, another tour to leave wonderful memories with us!

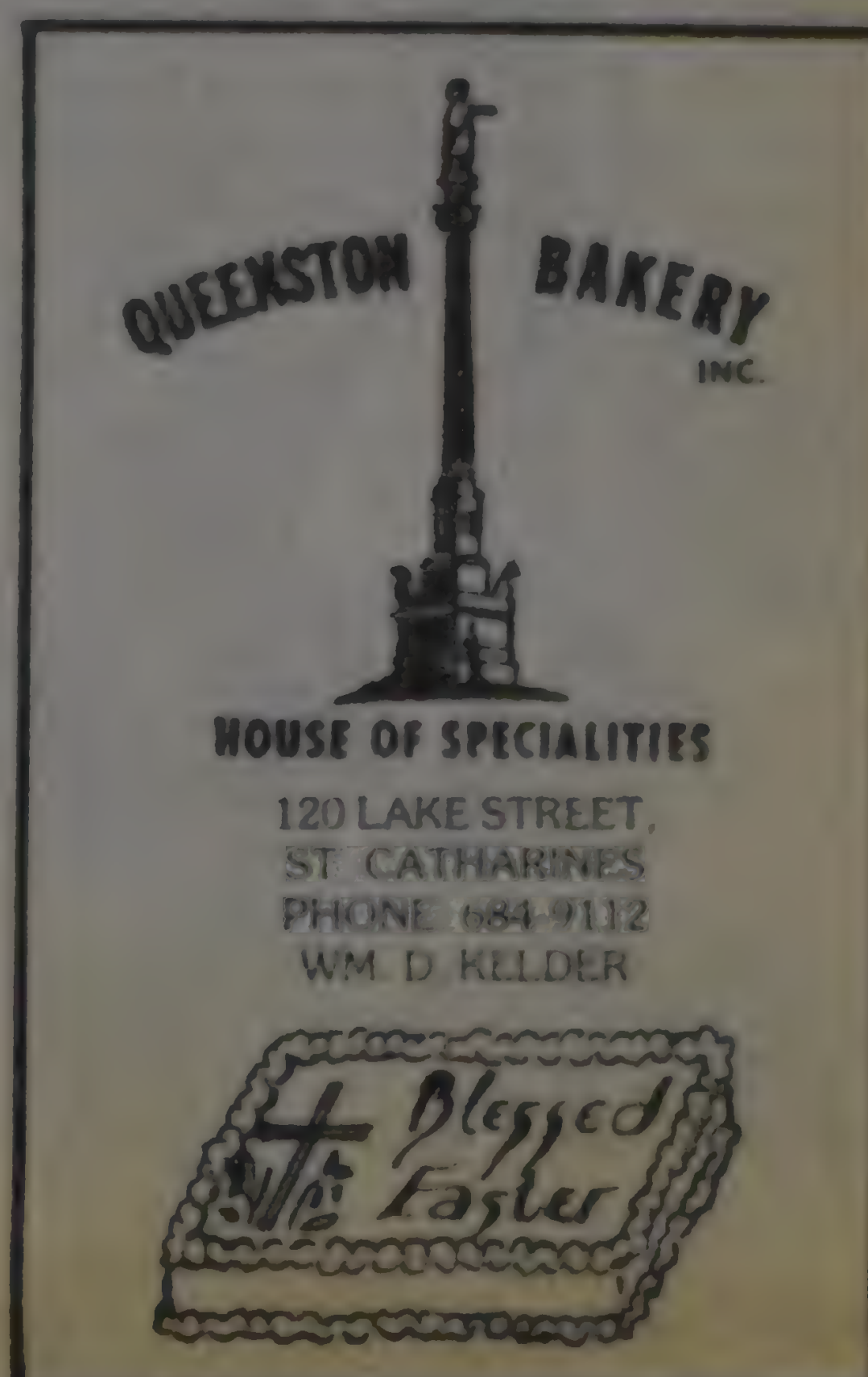
The Agawa Canyon of Ontario is an attraction to many visitors as well as native Canadians and several trips will be taken from Toronto this summer and fall, with a variety of attractions also available.

Visits to Bethlehem, Pennsylvania, the home of the Moravian culture, will be taken again this year at Christmas time. The first week in December is perfect timing for this trip, that includes an evening at the Mauna Loa Supper Club in Pittsburg and tours of Bethlehem to see the

Moravian Church and to understand the customs of this group of settlers.

A visit to Grand Rapids, Michigan is also planned, just before Christmas, to attend one of the many churches in that city, the home of the denominational headquarters of the Christian Reformed Church, with a visit to the little town of Frankenmuth, Michigan as well.

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Dr. Koop

"Whatever Happened to the Human Race?," a film series and companion book project which closely examines the terrifying consequences of "our rapid yet subtle loss of human rights" is coming to Toronto, on Saturday, June 7, 1980, in an all-day seminar at Ryerson Auditorium. Dr. C. Everett Koop, world-famous pediatrician, will be present in person to discuss the life and death ethical issues which Christians must face today with the audience.

The films will also feature Francis A. Schaeffer, theologian-philosopher and respected thinker.

The project was conceived and developed by Franky Schaeffer V. Productions, Inc., (FSVP) with offices in Los Gatos, California, and in Switzerland, in cooperation with Dr. Schaeffer and Dr. Koop. Dr. Schaeffer is founder and president of the European based L'Abri Fellowship and is the author of more than a dozen books which have sold millions of copies. Dr. Koop is surgeon-in-chief of Children's Hospital in Philadelphia, the developer of innovative pediatric surgery techniques and a respected author in the field of medical ethics.

The film/book project urges the public to take the offensive in a vital area of spiritual and human welfare, according to Franky Schaeffer V. "The series carves a brave argument and case for the right of each individual to live unmolested by the State — or others — who find him or her a burden," he

says.

Filmed over a two-year period in five countries at more than 50 locations, "Whatever Happened to the Human Race?" is a probe of the loss of man's humanity to his fellow man in the closing years of our own century. The first three episodes deal with three prime examples where legislative apathy and public attitude shifts have led to horrifying consequences.

They are, namely, easy abortion, which has almost become an accepted and casual form of birth control; infanticide, or the killing of the born child who has a defect or some undesirable quality; and the definite acceleration of euthanasia — most particularly as it relates to the elderly who are considered burdensome in an increasingly anti-family society.

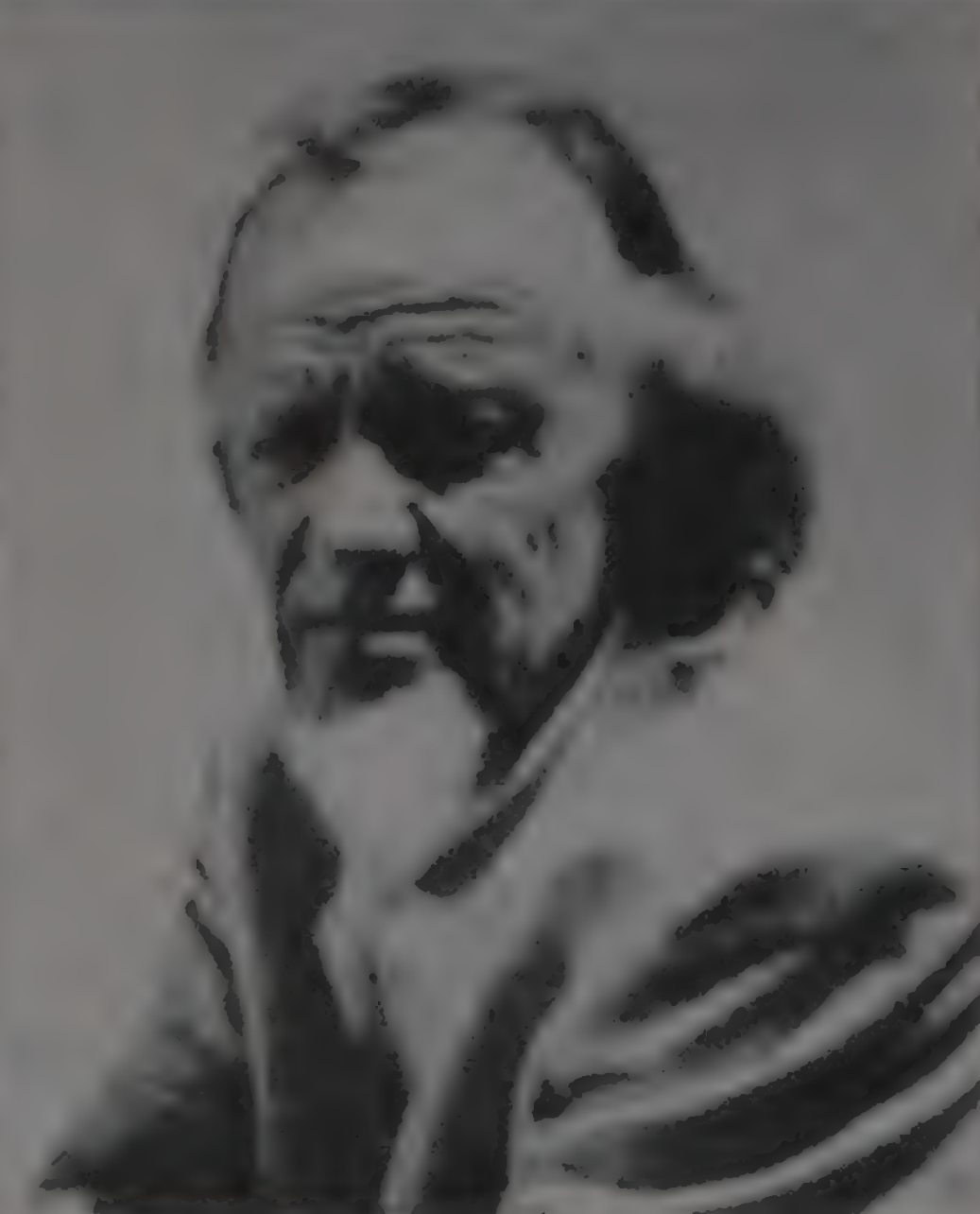
"The fate of the unborn is the fate of the human race," declares Dr. Schaeffer. "We are all one human family; thus, when the rights of any part of that family are denied, it is of concern to all of us. What is involved here is nothing less than the very essence of what true freedom and true rights are all about."

Root of the problem

Dr. Koop, referring to the practice of infanticide, observes, "Isn't it ironic that so much effort is being made to keep children throughout the world from dying of hunger while in the well-fed West, physicians are allowing infants that they deem unfit for life to starve to death."

When summarizing the attitudes basic in the advance of the euthanasia movement, Dr. Schaeffer points out that "it started with acceptance of the idea that there is such a thing as a life not worthy to be lived."

The final two episodes focus on a defense of the Christian gospel as the only real and lasting solution to man's inhumanities to man, and an indictment of humanism and humanistic thinking as the root of many of the problems.

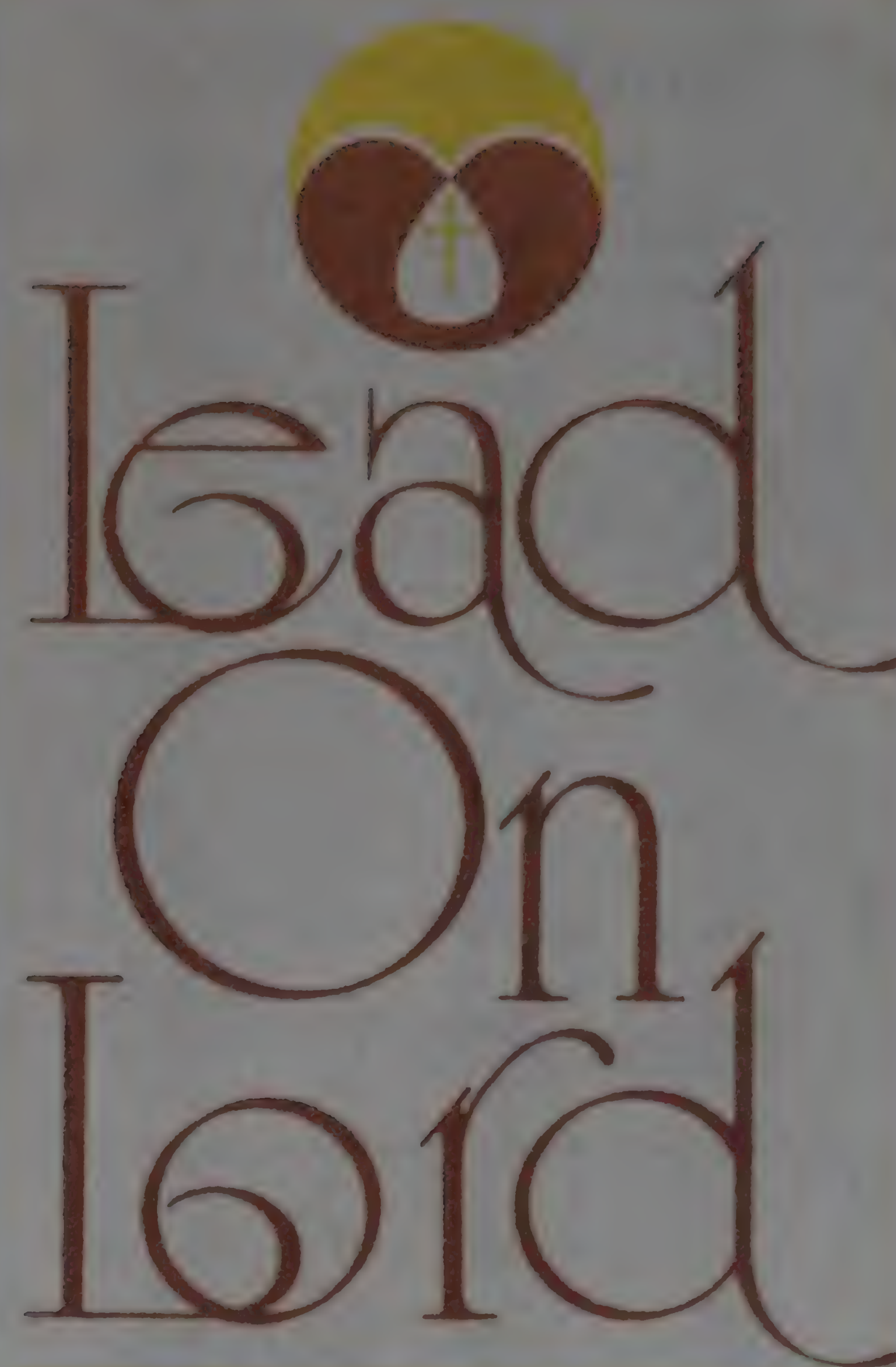


Dr. Schaeffer

examined in the series. Says Dr. Schaeffer, "While all the humanistic systems cannot give an adequate explanation of things — 'there are no final answers' they say — the Bible, as God's statement is more than adequate." And, states Dr. Schaeffer, it does not have to be accepted blindly; there are good and sufficient reasons to know that it is true.

"Whatever Happened to the Human Race?" is a documentary which was photographed in the style of a feature film utilizing a broad range of cinematic techniques with a high degree of artistic professionalism. Already it has been hailed as a "landmark in Christian media," and "containing one of the strongest statements of the Christian gospel on film." Almost certain is the film's destiny to become a standard work of the subject of human life and the sanctity of life.

Those who come to the showing at Ryerson with Dr. Koop will find that daycare is provided and lunch is included in the registration fee of \$12 per person, \$20 per couple and \$8 for students, pensioners or unemployed persons. More information can be obtained from: Coalition for Life, 12 Richmond St. E., #606, Toronto, Ont. M5C 1N1, (416) 364-0066. The groups sponsoring this event are: Bible & Medical Missionary Fellowship, Agincourt, Ont.; Coalition for Life, Toronto, Ont.; Life Cycle Books, Toronto, Ont.; The Uncertified Human, Toronto, Ont.



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Lead on, Lord.

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Lead on,

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They're single again

by Betty VanDeemter

Rev. and Mrs. H.D. Praamsma opened their home in Edmonton recently to second-time singles, all victims of a marriage break-up. This was a city-wide get-together, organized by the Praamsmas as an unfortunate indicator of our times. To help, many "outsiders" attended.

Among them was John Carr of the Pastoral Institute, Rev. and Mrs. John Jansen, and Willemien de Hoog. Rocky Linde Mulder from Brampton, Ont. was the guest speaker that evening.

It soon became apparent that the idea of an amicable, happy separation is a fantasy. Many of these Christian men and women are still suffering

the loneliness, anger, frustration and guilt. Few of them can cope alone with issues of child custody, new housing, being a single parent and finding themselves a new identity.

The support from within a group will help these second-time singles to sort themselves out, which means they have a better chance of continuing to be a good parent, living alone,

and holding a job.

A lecture program was discussed as well as future meetings. Also plans were made to include the children in some of the social get-togethers.

What all started out as an idea, a real need, has now become reality. The second-time singles have a place to meet regularly. They have each

other, as well as a group of people willing to help them along.

Pray for this group. Relate to them and others like them in love and personal concern. Seek the very best in their future life also. Further information may be obtained by writing Rev. and Mrs. H.D. Praamsma, 11826-38th St., Edmonton, Alta. T5W 2H4.

Home Missions fields in brief

Kingston, Ont. — Campus pastor, Bill Dykstra, reports that 1980 is off to a good start at Queens University with the CR student leaders having completed plans for the remainder of the school year. They have scheduled interesting topics and speakers for the Sunday evening meetings, a number of socials including a potluck supper held already with about 30 people coming out, and Bible study breakfasts involving eight to ten people each time. Dykstra was invited again to teach part of Queen's Theological College's New

Testament Greek course for the second semester. He will also conduct a workshop on marriage preparation at the Inter-Varsity Christian Fellowship Leadership Camp in May. His Tuesday afternoon prison group has almost completed a Bible study of Daniel.

Guelph, Ont. — University of Guelph campus pastor, Ed Den Haan, reports that the student fellowship is off to a good start this year with at least 28 young people attending the Bible studies. One day he has scheduled with eight students in training for group Bible

study. Two new Bible study cells have been started by the students. His Catechism Class has eight students in regular attendance with half of these coming into new-found faith in Christ. The faculty Bible study continues steadily. With six faculty members he has been meeting to study B. Rams' book on the Christian and science and they are bringing in the C.S. Lewis life story film; about six Christian professors have agreed to lead discussion groups on subjects raised by the film.

Roseville, Mich. — Rev. Jim

Busscher assists Rev. Tom Kaastra in giving this 23 family congregation a boost at a vital point of its ministry. Busscher is becoming involved in the Bethel Bible Series as a significant part of his educating ministry.

With the slack that has come upon the auto industry, the emergency food program conducted by the church has been intensified. Busscher said that from an average of two families per week, the rate jumped to nearly four in January. "Each of these families receive a personal

letter from that person in our church who serves them, he said, and then I make a personal call about a month later to make sure everything is all right and to offer additional assistance. Our goal is to enroll such people in the Project Phillip Bible Study, but we, of course, do not make this a requirement nor do we put on a lot of pressure."

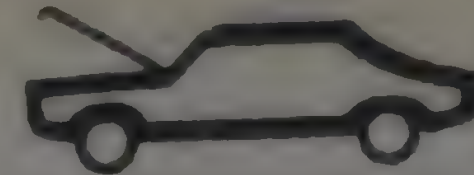
Fresno, Cal — Home Missionary Mike Ritsma, who recently took up the work with the Fresno congregation, looks upon the locality as a field

Con't. on page 15



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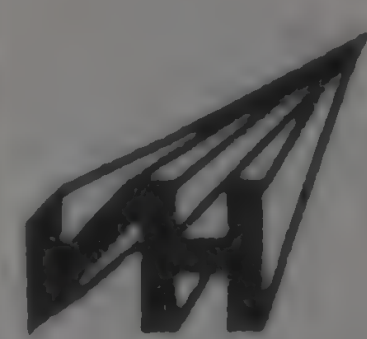


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Home Missions Cont.

"white unto harvest." He looks forward to the presence of an intern later in the year, rejoices in the coming of a new, enthusiastic family, has started Bible studies in a nearby mobile home park as well as a new one for young adults and young couples, and is winding up the final draft of a major thesis for Bethel Seminary soon.

Jacksonville, Fla. — The newly dedicated building of the Bay Meadows CRC in Jacksonville raised the need for more complex organization in the church. Separate committees for building use and maintenance, care of grounds, nursery, and other functions were approved. Rev. Henry Karsten observed that preaching must reach a varied audience, which has included such people as a former Mormon, Christian Scientist, Jehovah's Witness, Greek Orthodox, charismatic Catholics, as well as of several other mainline denominational background. He and Mrs. Karsten visited an Arab Palestinian, sharing the way of salvation with her in her home; she was most appreciative of their concern.

Helena, Mont. — On the first Sunday of the new year a young mother made profession of faith and presented her two small daughters for baptism. Earlier, the change in her life had impressed her mother-in-law so much that she, too, was prepared to profess her faith. Rev. John Moes was happy to report, "On the same day, another young woman, unchurched a year ago, declared her commitment to Christ and His Church. The second Sunday the first young mother brought a friend, also a young mother with three small children. (Her husband has

deserted her.) They have been attending ever since.

During the third week, a Christian Reformed family moved to Helena and the church gave them a warm welcome and housewarming. Several other community people from various denominational backgrounds are showing good interest in doctrinal studies.

"Our church activities are suffering already because space is too small," said Moes. "We've searched the city in vain for something better."

Fairfield, Cal. — Having opened this new Home Mission field just a few months ago, Rev. Gary Hofland opened the year with a flurry of activity. Attendance at services has been as high as 44 in January and Hofland says a good deal of openness is growing in the group. Morning services are followed by a potluck fellowship luncheon at the Hofland's home.

Both he and his wife Ellen teach Christian Education Hour classes. They have started at the school where services are held. Even people not yet members are teaching other classes. As yet, the largest class is that of adults. "The Wednesday evening weekly Bible study is a sheer delight," he reports. Thirteen community people attend and there is the constant challenge of answering unexpected questions. "The study is scheduled for one hour," said Hofland. We close the meeting but then the discussion usually goes on for another hour or an hour and a half."

Gary and Helen made approximately 100 door-to-door contacts at homes in January. Members of the Bible Study Class and worship service attenders are bringing in new

people. "I'm certainly not one bit ashamed to bring them to your church," said one of them.

Vermillion, S. Dak. — Classis Sioux Center planned to make some important decisions about the future of the Vermillion ministry in its February session. Much of Rev. Mark Davies' ministry has been with the campus population of the University of South Dakota. He finds that his Clinical Pastoral Education classes on Thursday have helped him gain much confidence in his counseling skills. University students everywhere seem to need a great deal of this kind of help, and those at the USD are no exception. Davies feels that his being probably "the only pastor in town who speaks to both right-and-left-wings in the Christian camp" made him the logical choice for bringing the film "Joni" into town in February. All churches contacted agreed to help promote its showing among their members; a local theatre will be used.

Los Angeles, Cal. — A possible change is stirring in the First Los Angeles congregation. Rev. Bernard Niemeyer entertained a committee looking into the possibility of a "new mission field" at the locality, subsequent to the disbanding of the First Los Angeles congregation. Niemeyer said, "In my preaching I have been seeking to sustain the congregation, reminding them often of God's grace and strength, as we face the painful process of grief in the dissolution of this historic congregation. A number of our members have belonged for a half century or more. Yet in spite of this grief, a fine spirit prevails among us. For that we are thankful to our gracious God who still builds His

Church."

Hyde Park, Chicago, Ill. — Although the automobile and airplane may not have been invented in China, Chinese Americans are certainly mobile. Sometimes the more permanent members of the Hyde Park Christian Reformed Church must feel that their ministry is something like that of innkeeper for their more temporary members.

Rev. Paul Han noted that there were eight families who left them and settled in other states such as Florida, New Jersey, and California. He suggests that they join a Presbyterian Church if there is no CRC in the place to which they move. They usually leave because of job changes. Sometimes they are graduate students at the University of Chicago during their stay in the area. Ministry continues. "The average Sunday attendance has increased, although some have left us," says Han. "There are always some new faces showing up each Sunday morning. Our Adult Sunday School is a blessing to all of us."

And Everywhere — It is impossible to tell highlights of all 135 Home Missions ministries. Passed over because of space limitation or delay in the receipt of the news were

stories of activity like a Friday-Saturday seminar led by an ex-Mormon Christian in Ogden, Utah; aid to a Zuni, New Mexico church family whose uninsured house, vehicles, and possessions were destroyed by arson and partially replaced by Gallup and Rehoboth Christians; preaching by the Toronto, Ont. campus pastor at Roman Catholic masses; new strategy for obtaining crown land for a church site in Kamloops, British Columbia; strengthening of CET and Coffee-Break ministry in Riverside, California; "adoption" of a Vietnamese refugee family in New Glasgow, Nova Scotia; a Sunday School bus contest in Hayward, California; a staff change at Purdue University, Indiana; Jewish-Christian dialogue in St. Louis, Missouri; a visit and preaching by the Banner's editor-elect to the Indian church at Tohlokai, New Mexico; a Saturday of 13 teams joined by Navigator visitors from Arizona making evangelism calls in Shiprock, New Mexico; and at press time all the reports for January weren't in yet! As Dora Logterman, Salt Lake City, Utah LTV said in telling about growing attendance in a teen and young adult group, "May God be praised!"

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Paasfeestviering in Jezus' tijd

door J. Van Harmelen

Uit het Nieuwe Testament weten we dat de Joden erg veel prijs stelden op de mondelinge overleveringen van het voorgeslacht. Ze stonden zowat op dezelfde hoogte als de Toráh, de Wet. Vooral omdat sommige Joden meenden dat God deze 'overleveringen' aan Mozes had geopenbaard, en dat zij daarna mondeling van vader op zoon werden overgeleverd. Tenslotte is men er toch toe overgegaan om deze overleveringen met allerlei toevoegingen van de Rabbinen op schrift te stellen. Dat gebeurde in de tweede eeuw na Christus, en die verzameling overleveringen met commentaren werd de Mishnah genoemd.

In de Mishnah wordt een gezegde van Rabbi Gamaliel aangehaald over het Pascha, en daaruit blijkt dat de Joden in die tijd het Paasfeest erg nauwkeurig vierden, geheel in overeenstemming met de beschrijving van het Pascha in het boek Exodus. Gamaliel zegt: „Ieder, die de volgende drie zaken op het Paasfeest niet acht, heeft zijn roeping ten aanzien van het Pascha niet vervuld: 1. het paasoffer; 2. het ongezuurde brood; 3. de bittere kruiden. Teneerste: Het paasoffer want de Heilige liet niet toe dat de engel des verderfs de huizen van onze voorvaders in Egypte binnenging, de engel passeerde die huizen als ze door het bloed van het paaslam waren gemerkt. Ten tweede: Het ongezuurde brood want onze voorvaders werden verlost uit Egypte. Ten derde: De bittere kruiden want de Egyptenaren hebben het leven van onze voorvaders vergaard.”

In de tijd van de Here Jezus bestond er een zekere liturgie voor de viering van het paasfeest. Deze liturgie werd 'seder' genoemd. Dat woord betekent 'orde van dienst'. Als vrije mensen lagen de deelnemers aan het paasmaal op divans. Een paar maal werden de handen gewassen. Viermaal werd er wijn gedronken om uiting te geven aan de blijdschap over de verlossing uit Egypte. Het was rode wijn gemengd met warm water. Deze warme rode wijn was een aanduiding van het bloed van het paaslam.

Op de draagbare tafel vond u het gebraden lam, waarvan geen been gebroken was, bittere kruiden of groenten, b.v. wilde andijvie, en ongezuurde broden, platte koeken. Ook zout water en azijn, waarin de bittere kruiden eenmaal gedoopt werden. Er was ook nog een gerecht van appels en noten waarin de bittere kruiden en ongezuurde broden gedoopt werden. Het lam werd in zijn geheel opgediend. Het was in zijn geheel gebraden. Er mocht niets van overblijven. Als er te veel was om opgegeten te worden dan moest het hoofd van het gezin er voorzorgen dat er de volgende morgen niets meer van te vinden was. Het eten van het lam was de hoofdschotel. Er was geen dessert.

Bij het begin van het feestmaal bad de gastheer, terwijl hij de eerste beker wijn ophief, een formuliergebed: Gezegend zijt Gij, o Here onze God, die de vrucht van de wijnstok hebt geschapen, ons hebt onderhouden en in staat gesteld dit seizoen te bereiken. Daarna waste de gastheer zijn handen.

Het voedsel werd nu naar binnen gebracht op een draagbare tafel. De gastheer nam de rauwe groente, wilde andijvie of andere bittere groente, en doopte die in het zoute water of in de azijn en gaf het door aan alle aanwezigen. Na deze indoping (de eerste) werd het voedsel van de tafel afgenomen en weggebracht. De gastheer vulde de beker voor de tweede keer, maar deze wijn werd nog door niemand gedronken.

De jongste zoon kreeg nu de gelegenheid om vragen te stellen. De Here had immers bij de instelling van het Pascha gezegd dat de vader zijn kinderen en kleinkinderen moest tonen wat het Pascha betekende. Hier werd aan de vader een prachtige gelegenheid geboden om een uitleg te geven van de hele ceremonie.

De vragen waren: Waarin verschilt deze avond van andere avonden? Alle andere avonden eten we gezuurd of ongezuurd brood, maar deze avond slechts ongezuurd brood. Dan ongeveer dezelfde soort vragen over de bittere kruiden en het gebraden lam. De vader krijgt dan de gelegenheid om de geschiedenis van Israël te releveren. En het slot is altijd de verlossing uit Egypte en de wetgeving op de Sinaï!

Daarna wordt het voedsel weer binnengebracht. De vader vervolgt dan zijn uiteenzetting en wijst op de betekenis van het gebraden lam, de bittere kruiden en het ongezuurde brood. Met elkaar zingen ze het eerste gedeelte van het Hallel, de psalmen 113 en 114. Daarna drinken ze voor de tweede keer wijn. De handen worden voor de tweede maal gewassen voordat ze het ongezuurde brood gaan eten. De gastheer (meestal de vader) breekt een van de broden en spreekt de dankzegging over het brood uit. Deze dankzegging bestaat uit twee delen. Het eerste is een gebed van dank aan God die het brood uit de aarde deed voortkomen. Het tweede is een dankgebed voor het gebod om

ongezuurd brood te eten. De gastheer geeft dan een gedeelte van dit gebroken brood, gedoopt in bittere kruiden en in het gerecht van appels en noten, aan iedere aanwezige.

Daarna eet men gezamenlijk het paaslam. Als het paaslam genuttigd is, schenkt de gastheer voor de derde maal wijn in de beker, en allen reciteren het gebruikelijke dankgebed na het eten. Vervolgens zingen ze een andere speciale dankzegging over de derde beker wijn, de beker der verlossing, en allen drinken daarvan. Daarna reciteren ze met elkaar het tweede deel van het Hallel, de psalmen 115 tot en met 118, en drinken uit de vierde beker. De liturgie, de 'seder', komt tot een einde met het zingen van een gezang, dat begint met: „Al uw werken zullen U prijzen, Here onze God!”, en eindigt met „Van eeuwigheid tot eeuwigheid zijt Gij God, en nevens U hebben wij geen Koning, geen Verlosser noch Zaligmaker!”

Zo vierden de Joden Paasfeest in de tijd toen de Here Jezus hier op aarde was. Zo heeft ook de Here Jezus het gevierd met zijn discipelen, terwijl Hij het Pascha liet overgaan in het Heilig Avondmaal. De Here Jezus was de Gastheer. Hij nam de beker, hief die op, sprak de dankzegging uit en zei: Neemt deze en laat hem bij u rondgaan, want ik zeg u, ik zal van nu aan voorzeker niet van de vrucht van de wijnstok drinken, voordat het Koninkrijk Gods gekomen is. (Lukas 22:17, 18). Toen stond de Here Jezus van de maaltijd op en legde zijn kleren af en nam een linnen doek, en omgordde zich daarmee . . . en begon de voeten der discipelen te wassen. (Joh. 13:4,5). Daarna werd de tafel met voedsel binnengebracht.

De bittere kruiden worden in zout water gedoopt. Het voedsel wordt van de tafel verwijderd. De tweede beker wordt volgegaten met wijn. Verschillende vragen worden gesteld. Verklaring wordt gegeven van het paaslam, de bittere kruiden, de ongezuurde broden. Het eerste gedeelte van het Hallel wordt gezongen. De tweede beker wordt opgeheven en rondgedeeld. Voor de tweede maal wordt er gewassen, nu de handen. Een ongezuurd brood wordt gebroken. Een dankzegging wordt er over uitgesproken. De gebroken stukken brood worden ingedoopt en aan allen gegeven.

En Jezus doopte het stuk brood in, nam het en gaf het aan Judas, de zoon van Simon Iskariot. En na dit stuk brood voer de satan in hem. Jezus dan zeide tot hem: Wat gij doen wilt doe het met spoed. Judas dan nam het stuk brood en vertrok terstond! (Joh. 13:26-30). Toen werd het paaslam gegeten. De gastheer schonk de derde bekervol.

Dankzegging na de maaltijd, na het eten van het paaslam, over het brood: „De Here Jezus nam een brood, sprak de dankzegging uit, brak het en zei: Dit is Mijn lichaam voor u, doet dit tot mijn gedachtenis.” Het brood werd rondgedeeld.

Dankzegging na de maaltijd, na het eten van het paaslam, over de wijn: (in de derde beker, de beker der dankzegging of de beker der verlossing genoemd). „Evenzo nam de Here Jezus de beker, nadat de maaltijd afgelopen was (!), en Hij zeide: Deze beker is het Nieuwe Verbond in Mijn bloed, doe dit, zo dikwijls gij die drinkt, tot mijn gedachtenis.” (I Cor. 11:23-25).

De derde beker werd genomen en ging rond. Het tweede deel van het Hallel werd gereciteerd. De vierde beker werd ingeschonken en rondgedeeld. Een slotzang werd gezongen. „En na de lofzang te hebben gezongen vertrokken zij naar de Olijfberg.” (Matth. 26:30).

Dit was het laatste Paasfeest van Jezus en zijn discipelen. Het ging over in het Heilig Avondmaal. Dat eerst Avondmaal grijpt vooruit op de opstanding.

De kerk viert de opstanding van Christus op het Paasfeest en noemt het in Nederland niet 'Easter', wat een banale naam, maar PASEN!

Thomas

Wat kan hij, Thomas, nu dan nog verwachten?
Zijn Meester, zijn geliefde Heer, is dood.
De uren rijgen zich in deze nachten.
Zijn hart is zwaar in hem, als was het lood.

De vrouwen zijn vandaag teruggekomen
van 't graf, ze hebben engelen zien staan,
en ook de zware steen was weggenomen,
ze zeggen dat de Heer is opgestaan.

Maar als hij niet zijn hand zal mogen leggen
in 's Meesters zij, en raken mag de wond,
zal hij nog niet geloven wat ze zeggen,
hun blijdschap is dan zeker ongegrond.

Toen heeft de Here hem daar zo gevonden
en sprak: „Leg nu je hand maar in Mijn zij
en laat je vingers raken nu Mijn wonden
en zie Mij, Thomas, en geloof in Mij.”

Heel diep heeft Thomas toen zijn hoofd gebogen
en bevende gedaan naar Zijn gebod,
en klein, heel klein voor zoveel alvermogen
vond hij nog stem: „Mijn Here en mijn God.”

En immer, immer zult U ze weer vinden:
de Thomassen, een eindeloze rij.
De tragen, maar nochtans door U beminden.
O, God en Here, vind ook mij, ook mij.

J. v. Veen-Nusmeijer
in De Wekker

De Melbourne wereldzendingsconferentie en eerdere conferenties

door Dr. J. Verkuyl

Gereformeerd Weekblad —

Wij willen ook in dat blad aandacht vragen voor de "wereldconferentie voor zending en evangelisatie", die in mei a.s. in Melbourne zal worden gehouden. Deze nieuwe wereldconferentie is de negende in een reeks die in 1910 in Edinburgh begon. In enkele speciale nummers van de "International Review of Mission" is diepgaand aandacht geschonken aan deze gehele reeks. Elk van die conferenties had een bepaald thema en een bepaalde invloed.

Het kernwoord van de 1e conferentie, die in *Edinburgh in 1910*, was het bekende woord van John Mott: "*De evangelisatie van de wereld in deze generatie*", waarmee hij bedoelde dat elke generatie van christenen in een bepaalde tijd de taak heeft de mensen van die generatie te bereiken met het Evangelie. Het typerende van die conferentie was nog het eenrichtingsverkeer vanuit het Westen, de nadruk op wereldstrategieën en het optimisme waarmee de leus werd uitgedragen.

Het thema van de 2e conferentie, die in *Jeruzalem in 1928*, was: "Leven en boodschap van het Christendom in relatie tot de nietchristelijke religieuze systemen en het opkomende secularisme". Het merkwaardige was dat daarin niet gesproken werd van het *Evangelie*, maar van het *Christendom* en dat de relatie tot de nietchristelijke systemen meer de aandacht had dan die tot mensen van andere geloofsovertuigingen.

De 3e conferentie was die in *Tambaram, India, van 12-30 december 1938*. Die conferentie vond plaats onder de dreiging van de naderende Tweede Wereldoorlog. De nadruk viel op de opbouw van jonge christelijke kerken als levende leden in de universele christelijk gemeenschap. Deze conferentie is erg belangrijk geweest, omdat daarin met het eenrichtingsverkeer werd gebroken. De westerse zending groeide tot wereldzending en de "oude en jonge kerken" van Azië en Afrika namen hun plaats in, sneller dan verwacht werd, terwijl de aardbeving van de Tweede Wereldoorlog alles in beweging zette.

De 4e conferentie was die in *Whitby, Canada, in 1947*, nadat de Tweede Wereldoorlog onbeschrijfelijk leed over de wereld had uitgestort, maar ook de relaties in de volkeren- en kerkelijke wereld totaal waren veranderd. De onderscheiding tussen "oudere en jongere kerken" was weggevaagd. De kernleus was: "Deelgenoten in verantwoordelijkheid". Er

werd gezocht naar nieuwe vormen van partnership in de reconstructieperiode.

De 5e conferentie werd na de wereldoorlog in *Willingen, W. Duitsland, gehouden in 1952*. De gemeenschap met de duitse zending, die onder zo grote spanning had gestaan, werd weer hersteld in een wereld waarin de vrede opnieuw bedreigd werd en waarin de chinese kerken gedwongen werden de relaties met de andere kerken te verbreken. "Willingen" was vooral van betekenis doordat men niet langer sprak van "onze zending", "onze terreinen", "onze zendingsmensen". De nadruk viel op de missio Dei, *Gods zending*, en op de gezondene des Vaders, Jezus en Zijn werk in de wereld. Maar tevens werd op allerlei wijze uitgewerkt dat er geen gemeenschap met Christus is zonder deelname aan Zijn zending in de wereld.

De 6e conferentie vond plaats in *Afrika, in Achimota, Ghana, in 1957/58*. Deze conferentie vormde de definitieve afsluiting van het oude zendingstijdperk waarin de relatie tussen de westerse kerken en die uit Azië en Afrika nogal paternalistisch en materialistisch was naar een nieuw zendingstijdperk waarin het thuisfront der zending overal ligt.

In verband daarmee werd besloten dat de oude Internationale Zendingsraad, die tot grote zegen is geweest, zou worden opgeheven en zou overgaan in een "commissie voor wereldzending en evangelisatie". Aan de Wereldraad van Kerken zou worden voorgesteld om die commissie te integreren in de Wereldraad. Max Warren heeft in het "Festschrift" dat mij bij mijn afscheid aan de V.U. werd aangeboden een bijzonder boeiend artikel geschreven over de voor- en nadelen van die integratie. Het was het laatste opstel dat hij schreef voor zijn dood.

In New Delhi, 1961, werd het voorstel tot integratie aanvaard. De vragen die Max Warren daarover stelt, leven nog voort nadat hij gestorven is.

In 1973 vond de 7e conferentie plaats, voor het eerst in Latijns Amerika, in *Mexico City*, in een continent dat in 1910 nog geheel buiten het gezichtsveld viel en dat nu zozeer binnen de focus ligt van de wereldgemeenschap, dat de huidige secretaris van de bovengenoemde commissie, de bekwame Rev. Emilio Castro, een zoon van Latijns Amerika is. De Mexico City conferentie, waarover ik met anderen een verslag schreef onder de titel: "Gods Initiatief en ons mandaat", werkte het thema "Zending in zes continenten" uit dat nu overal uitgespeeld wordt.

De 8e conferentie vond plaats in *Bangkok in 1972/73*.

Samen met andere deelnemers heb ik daarover geschreven onder de titel: "Jezus Christus de Bevrijder en de voortgaande bevrijdingen van mensen en samenlevingen". De betekenis van die conferentie lag vooral in het aftasten van de betekenis van het Evangelie voor de strijd om sociale, economische en raciale gerechtigheid en temidden van de drang tot culturele zelfexpressie. Duidelijker dan ooit werd dat de westerse theologieën in plaats van universeel te zijn, contextueel gebonden zijn en dat andere contextuele theologieën opkomen en daarmee een fase begint waarin de kansen voor een oecumenische theologie juist aan de horizon verschijnen. Een herordening van de relaties tussen kerken kwam als een van de eisen van de tijd naar voren.

In Bangkok was een zeker optimisme over de mogelijkheden van verandering en vernieuwing in alle culturen.

Nu volgt de 9e conferentie, die ditmaal gehouden wordt in een van de *rijke landen*, "blank Australië". De wereld waarin deze conferentie plaatsvindt, ziet er niet zonnig uit. Overal zover het oog reikt zien we totalitaire regimes van links en van rechts. In het inleidende boekje over deze conferentie

staan deze treffende en typerende zinnen:

"Totalitaristische regimes, acceleratie van economische macht, het om zich heen grijpen van geweld en van martelingen, de bedreiging van het milieu, de steeds toenemende onderdrukking van godsdienstvrijheid, het ineensstorten van traditionele ideologieën confronteren de kerken met een bijna *apocalyptische situatie*. Maar tegelijk zijn de charismatische vernieuwing, de groeiende toewijding van kerken om te getuigen van geloof en hoop zelfs in situaties van onderdrukking, de groeiende deelname van alle kerkelijke tradities aan het zoeken naar eenheid tekenen van waarachtige hoop in een wereld waarin het gevaar van vernietiging van alle levensmogelijkheden

reëel aanwezig is."

Dat is de context waarin de Melbourne conferentie zal worden gehouden a.s. 12-25 mei. In die wereldsituatie is voor deze conferentie als thema gekozen de bede die te midden van het geweld van het Imperium Romanum oprees uit de catacomben en uit de kleine kerken van de christelijke gemeenten: "*Uw Koninkrijk kome*" uit het "Onze Vader". Rondom dat vlaggeslein van het naderende messiaanse Rijk verzamelden zich de nieuwtestamentische gemeenten.

Rondom die bede en dat vlaggeslein convoceert de commissie voor wereldzending en evangelisatie vertegenwoordigers uit de kerken van zes werelddelen in Melbourne.

**BY GEBREK OAN DIELNIMMERS
FOAR DE RECITEAR-WEDSTRIID YN
STRATHROY OP 16 APRIL O.S.
KIN DIZZE JOUN SPITICH GENOCH
NET TROCH GEAN.**

**It bistjur fen „It Pompebled”
STRATHROY**

PERSOVERZICHT

• In Quebec is de bewoording van het referendum in de provinciale regering goedgekeurd. Ik zal het zo goed mogelijk voor U vertalen:

"De regering van Quebec heeft haar voorstel, om met de rest van Canada te onderhandelen over een nieuwe overeenkomst gebaseerd op de gelijkwaardigheid van volken, gepubliceerd. Deze overeenkomst zou Quebec in staat stellen haar eigen wetten uit te vaardigen, belastingen te heffen en buitenlandse betrekkingen aan te gaan - in een woord soevereiniteit - en tegelijkertijd met Canada voort te gaan in een economische associatie met gebruik van een gemeenschappelijke geldeenheid. Eventuele verandering in de politieke status zal niet geschieden zonder goedkeuring van de bevolking door een tweede referendum. Geeft u onder deze termen de regering van Quebec de opdracht om over de overeenkomst te onderhandelen met de rest van Canada?"

Levesque heeft toegezegd dat de datum voor het referendum in april bepaald zal worden. De Liberale Partij in Quebec - en volgens mij ons land - hebben hiermee de eerste ronde verloren. Een teken van de laatste tijd - volk zal opstaan tegen volk - vindt plaats in ons eigen land. Het gebed van Willem de Zwijger schiet mij in de gedachten: "Mon Dieu, mon Dieu ayez pitié de ce pauvre peuple."

• In Ottawa waar ze toch al zoveel aan hun hoofd hebben wordt nu gevreesd dat de grote meerderheid van tulpenbollen bevroren zijn door gebrek aan sneeuw. Dit zou het voorjaars tulpenfeest ernstig benadelen.

• In de Noordzee is tijdens een storm een drijvend booreiland vergaan. Er wordt gevreesd voor het leven van meer dan vijftig mensen.

• In Mexico is de oliebron die sinds juni van verleden jaar pakweg drie miljoen barrels van dat zwarte spul de zee in spuugde, nu eindelijk onder controle gebracht. Men heeft een kurk op het ding weten te duwen, van beton!

• De Shah van Iran, "de wandelende keizer", is naar Egypte gevlucht waar hij door Amerikaanse specialisten geopereerd is.

• Pogingen om een nieuwe regering te vormen zijn weer aan de gang in Italië. De afgetreden premier Cossiga wil het weer eens gaan proberen met een coalitie tussen de Christen-demokraten en de Socialisten. De politie daar hield een razzia op verschillende onderduikadressen van de Rode Brigade.

• Sport: In Engeland willen de atleten niet toe geven aan het verzoek van de regering om de Olympische Spelen te negeren. En in Afghanistan, waar toch al niet veel goed nieuws is, heeft meer dan de helft van het nationale voetbalelftal het hazenpad gekozen naar West Duitsland.

• En Salvador was weer het toneel van bloed. De aartsbisschop Oscar Romero werd vermoord.

• Een man, een man; een woord een woord. Eervolle vermelding hier voor mevrouw L. Verstrete die het eerst was met het bericht van een terugkerende roodborst. Mevrouw Verstrete ontvangt hierbij twee gereserveerde plaatsen in onze middagdienst. Op de eerste bank!

• Ik ontving een brief van J.V. te W., hetgeen mij deed denken aan J.V. op G.G. te 's G. U weet nog wel wat dat betekende: "Jongelingsvereniging op Gereformeerde Grondslag te 's Gravenhage." Ik vroeg me altijd af of het ook 's Gravezande kon zijn.

Carl D. Tuyl

Chan Ly: Canada's Vietnamese stem

door Alyn Edwards
Western Correspondent,
Canadian Scene

Canada's enige Vietnamese krant wordt gepubliceerd in een klein kantoor in Vancouver's Christian Alliance Church. Ds. Timothy (Thuan Quang) Nguyen begon met de publicatie van het maandblad Chan Ly in 1976.

Chan Ly betekent de waarheid en de combinatie van voorlichting en Christelijke instructie, die thans vier keer per jaar wordt gepubliceerd, is een van de belangrijkste bronnen van informatie voor Vietnamese immigranten over heel Canada.

Ds. Nguyen leidt kerken in Vancouver, Burnaby en Abbotsford, 70 km. ten oosten van Vancouver. De leden behoren tot de ongeveer 2.800 Vietnamese immigranten in Brits Columbia. Sommigen van deze mensen zijn zg. „boat people" die hun land ontvlucht zijn en zich in Canada hebben gevestigd.

Het blad wordt — om de kosten te verlagen — driemaandelijks gepubliceerd, in gestencilde vorm. Er gaan 400 exemplaren naar mensen in Canada, de Verenigde Staten en zelfs Europa. „Ik heb een hoop vrienden die als zendeling werken in vluchtelingen kampen over de hele wereld", zo verklaart Ds. Nguyen.

Ds. Nguyen is zelf in 1969 naar Canada geëmigreerd om zijn studie in religie voort te zetten in het Canadian Christian Missionary Alliance (C.M.A.) Bible College in Regina. In 1972 keerde hij terug naar zijn geboorteland, om echter drie jaar later weer naar Canada te gaan toen de C.M.A. hem aanstelde als dominee voor de Vietnamese immigranten in Vancouver. Ds. Nguyen, zijn vrouw en vier kinderen zijn thans Canadese staatsburgers.

Een groot gedeelte van het voorlichtingsmateriaal dat in zijn tijdschrift wordt afgedrukt komt van *Canadian Scene* en

van The Immigrant Services Society of B.C. Het blad wordt geheel gefinancierd door vrijwillige bijdragen en de verspreiding geschiedt gratis. Ds. Nguyen hoopt zover te komen dat zijn blad in twee talen kan verschijnen, zodat Engels sprekende Ganadezen

meer kunnen leren over de Vietnamese die in hun midden leven, terwijl het voor de

Vietnamezen zelf natuurlijk het gemakkelijkst is voorlichting in hun eigen taal te ontvangen.

Bij het aftreden van Koningin Juliana

Kerknieuws — Kort nadat de koningin haar rede uitgesproken had, hield de heer H. Algra, een van de weinige nog in leven zijnde kamerleden die in 1948 de eed van trouw aan deze koningin aflegden, in het radioprogramma van de N.C.R.V. een toespraak, die in het Friesch Dagblad werd afgedrukt. De heer Algra besloot aldus:

„Het is straks in november van dit jaar negentig jaar geleden, dat de tot nu toe laatste Koning uit het Huis van Oranje overleed. Sedert die tijd heeft altijd een Koningin geregeerd: Koningin Regentes Emma, Koningin Wilhelmina, Koningin Juliana. En dan volgt Koningin Beatrix. En in die negentig jaren heeft de band met het Oranjehuis al meer het karakter gekregen van echt menselijke, vertrouwelijke liefde. Wij zien dat als een zegen. En dan wordt onze ontroering tot dankbaarheid, en die dankbaarheid stijgt uit boven wat wij tot en over mensen zouden willen zeggen, en wordt een psalm vol lof en dank aan Hem, die zegende en tot een zegen stelde".

Koffie voor de kerkdienst

Kerknieuws — Onlangs schreef ik over het kopje koffie na de kerkdienst. Maar dezer dagen las ik dat een gemeente ergens in Nederland experimenteert met koffie drinken voor de kerkdienst. De bedoeling daarvan is, staat er in het gemeentebericht 'dat er (nog) meer onderling contact binnen onze gemeente ontstaat'. De opmerking: koffie kan ik thuis ook wel drinken, noemt het gemeentebericht 'een ketterij, want de gemeenschapsgedachte achter het koffiedrinken wordt ermee ontkend'. Contact hebben voor de dienst zou er volgens de schrijver misschien toe kunnen leiden dat men die kerkdienst ook 'contactvoller' kan beleven.

Er wordt nogal eens gepraat voor de kerkdienst begint. Vaak worden er allerlei nieuwtjes uitgewisseld. Sommige kerkgangers ergeren zich daaraan: ze vinden het oneerbiedig, het stoort hen in een rustige voorbereiding op de komende eredienst. Andere zien er een vorm van gemeenschap in: de gemeentelieden hebben elkaar soms lang niet gezien, willen graag met elkaar meeleven en kunnen wellicht zo ook elkanders lasten dragen.

Je kunt wel proberen er iets op te vinden, zoals orgelspel voor de dienst, maar gesprekken om je heen kunnen je ook hinderen, als je naar orgelmuziek luistert.

Koffie drinken voor de dienst lost het probleem op. Iedereen kan daar iedereen ontmoeten. Wie niet zoveel te vertellen heeft, kan vast de kerk binnengaan. Aan heel wat vergaderingen gaat ook ontvangst met koffie vooraf. Waarom zou je dat in de kerk niet organiseren? En als de

mensen op zondagmorgen niet wat vroeger op willen staan, laat je de kerkdienst wat later beginnen.

We gaan ermee door, schrijven ze daar in die gemeente ergens in Nederland. Dat moeten ze vooral doen. En over een tijdje moeten ze dan nog eens meedelen of het experiment gelukt is.

Er kan - anders dan na de kerkdienst - bij de koffie natuurlijk niet gepraat worden over de preek. Maar dat kan thuis wel. (overgenomen uit de kolom "Uniek").

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De Commissie.

TS/s STEFAN BATORY

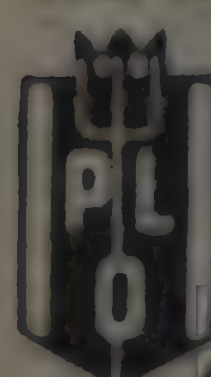
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NOTES OF THANKS

GRINGHUIS: We are thankful to the Lord that we could celebrate our 35th Wedding Anniversary in good health with our children and grandchildren. We like to thank everyone who celebrated with us, and sent us cards, flowers and gifts. Auke & Jessie Gringhuis, 311-206 Simpson Ave., Bowmanville, ON.

HOGETERP: We wish to express our sincere thanks to all of you who remembered us on our 35th Wedding Anniversary, with cards, letters, flowers, and gifts.

Special thanks to our children and grandchildren for all the work they put in to give us such a happy and pleasant evening on March 22, 1980.

But above all, our thanks goes to God our heavenly Father, for his loving care and protection, over all those years, and we pray, that he will be with us in the years to come.

Ralph and Rena Hogeterp, Cayuga, Ont.

VAN BOVEN: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who made our 50th Wedding Anniversary such a joyful day. Thanks for the best wishes, cards, flowers, and gifts.

Above all thanks to the Lord for his protecting care over all those years. Clara and Rein Van Boven, 803 Madeline St., Winnipeg, Man. R2C 2S9.

BIRTHS

GEERTSEMA: With praise and thanks to God, we, John and Janet, wish to announce the birth of our first-born, a son, AARON JOHN, March 12, 1980, 8 lbs 4 ozs. First grandchild for Mr. and Mrs. J. Fokkens, Georgetown, Ont., second for Mr. and Mrs. W. Geertsema, Schomberg, Ont. First great-grandchild for Mr. and Mrs. J. DeBoer, Smithers, B.C., second for Mr. and Mrs. J. Nieuwland, Midhurst, Ont., fourth for Mrs. J. Fokkens, Brampton, Ont., and ninth for Mrs. J. Geertsema, Springdale, Ont. John and Janet Geertsema, P.O. Box 474, Beeton, Ont. L0G 1A0.

HARTEMINK: Henry and Annette (nee Hooghiem) are thankful for the birth of their second child on February 28, 1980, named DENISE LINETTE, a little sister for Carrie. Second grandchild for Mr. and Mrs. Dick Hartemink, and Mr. and Mrs. George Hooghiem, both of Aylmer and second great-grandchild for Mr. A. Helder of Belmont and Mr. and Mrs. A. Hooghiem of Aylmer. R.R. #4, Aylmer, Ont. N5H 2R3.

ZEYL: In praise and thankfulness to our God, we happily announce the birth of our daughter, LEANNA JOY, born February 27, 1980. Leanna is a granddaughter to Mr. and Mrs. J. Ronda of Waterloo, Ont. and Mr. and Mrs. W. Zeyl of Sarnia, Ont. Thankful parents are Jim and Alice Zeyl. 717 Alexandra Ave., Point Edward, Ont. N7V 1E3.

BIRTHS

VAN ENGEN: "Blessed be the Lord God who only doeth wondrous things" Psalm 72:18. Miracles still do happen! Marty and Gerl Van Engen experienced it in the birth of their son, RYAN HENRY born March 20, 1980. He is a little brother for Michelle. Happy grandparents are Rev. and Mrs. H.R. DeBoister and Mr. and Mrs. W.S. Van Engen. We would like to thank everyone especially our families and friends for their prayers, love and support shown through the duration of this pregnancy. 9 Grammar Ave., St. Catharines, Ont. L2N 3L4.

CONGRATS.

Congratulations to Calgary Emmanuel Christian Reformed Church with their new house of worship. From: de Klerk Electric Ltd., Calgary.

ANNIVERSARIES

"This is the day that the Lord has made, let us rejoice and be glad in it" (Psalm 118:24) Thankful to the Lord, and with much joy we hope to celebrate with our parents,

JOHN and MARIE HOOGENDOORN (nee Brouwer)

their 30th Wedding Anniversary on April 4, 1980. We are grateful for their love and understanding in the years behind us and pray that God continues to bless them richly in the years to come. Congratulations Mom and Dad, with all our love: John & Nellie — Clinton Rick — Toronto Phila — Kitchener Home address: R.R.#3, Clinton, Ontario N0M 1L0.

"O give thanks to the Lord, for his is good; his steadfast love endures forever!" (Psalm 118:1).

Open house from 7-9 p.m. in the Clinton Chr. Ref. Church, 243 Princess St. E. Best wishes only.

1950 1980
Oostzaan, Acton,
Holland Ontario
On April 6, 1980, we hope to celebrate with our parents,

JOHN and THEA KRUL (nee Lam)

their 30th Wedding Anniversary. We pray the Lord will continue to guide and bless them and keep them in his care in the coming years. Congratulations and love from their children: Cathy Bob Judy Tricia Open House will be held at their home on Saturday, April 12, 1980, from 2:00 p.m. - 5:00 p.m. Best wishes only, please. 121 Churchill Road South, Acton, Ontario, L7J 2J5.

Leimuiden, R.R.#2, Kingston,
Holland Nova Scotia
1945 1980

With happiness in our hearts and thankfulness to God for his faithfulness throughout the years, we announce the 35th Wedding Anniversary of our parents,

JAN and KLAZIEN MUYS (nee DeVries)

D.V., April 11, 1980. Our prayer is that the Lord will continue to bless them in the years to come.

Netty, Sarah Tina Erna & Hilbrent Vander Heide, Fritz, Philip, Holly „En Jezus was ook genood" (John 2:2).

ANNIVERSARIES

With joy and thankfulness to God, we announce the double 25th Wedding Anniversary of our parents,

SIEMEN and HENRIETTA LEENSTRA (nee De Jong) and JOHN and MARGARET VAN HAREN (nee Vander Heide)

who were united in marriage on April 27, 1955 in Iron Springs, Alberta. We, their children, wish them God's richest blessings in the years to come, and invite all their friends to join us for a reception in the Lacombe Memorial Center on April 25, 1980 at 8:00 p.m. Fred Leenstra & Corrie Hamming Dorothy & Harvey Buit Edna & Andy Woltjer Linda Leenstra & Jerry Goris Elroy Leenstra Caroline Leenstra Cheryl Leenstra Address: Box 550, Lacombe, Alta. T0C 1S0.

and Agnes and Tony Meyer; Angela Erwin Van Haren Winnie Van Haren Grace Van Haren Hilda Van Haren Address: R.R.#3, Lacombe, Alta. T0C 1S0.

With thanks to God, we announce that on April 23, 1980, we will celebrate the 25th Wedding Anniversary of our parents,

JAN DIRK and MARIA ELISABETH PEREBOOM (nee Van Apeldoorn)

Elisabeth (Pereboom) & Henry Klumpenhower — Edmonton, Alta. Derk Pereboom — Los Angeles, CA J. Pieter Pereboom & Margaret Dykhuis — Grand Rapids, MI A.J.D. "Bert" Pereboom & Valerie Klumpenhower — Grand Rapids, MI Maarten Pereboom — Pembroke, Ont. J.M.C. "Jodie" Pereboom — Pembroke, Ont. 148 Drive-In Road, Pembroke, Ont. K8A 7P1.

1935 1980
Bolward Hamilton
March 26

With gratitude and praise, we thank you God for having given us our parents,

LOUIS and NELLIE PRAAMSMA (nee Vlietstra)

these past 45 years. They have shown us through the Bible and their own personal example, that they love you. You have richly blessed us with them. Riemer & Joyce Praamsma, Louis, Stephanie, David Eline & Peter Homan; Renee, Marion-Martha, Nicole, Johanneke Joke & Gerald Van Belle; Loeske, William-John, Gerard, Christine, Louis Calvin Willem & Rita Praamsma; Jeannette, Nellie, Henry, Louis, Hansje, Roelof Herman & Peach Praamsma; Alisa, Tina, Justin, Conrad Christine & Anco Farenhorst; Emberlee, Elineke, Christopher, Charity, Benjamin 575 Queenston Rd., Apt. #911, Hamilton, Ont.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

ANNIVERSARIES

1925 1980
Hazerswoude, Smithville,
Holland Ont., Canada
Op 16 april 1980 zo de Here wil, hopen wij met onze onze geliefde ouders, groot-en overgrootouders,

JAN en CORNELIA VAN DORP (nee Stam)

de dag te gedenken dat zij 55 jaar geleden in de echt zijn verbonden. 'k Wil u o God mijn dank betalen, u prijzen in mijn avondlied. Het zonlicht moge nederdalen, Maar gij mijn Licht begeeft mij niet. Gij woudt mij met uw gunst omringen meer dan een Vader zorgtet gij; Gij milde bron van zegeningen, zulk een ontfermer waart gij mij. Hun dankbare kinderen:

Jan & Mar Van Dorp - Van Dorp — Alphen a.d. Rijn, Holland Truus & Leen Hasefras - Van Dorp — Brampton, Ont. Henk & Leny Van Dorp - vander Kooy — Woodstock, Ont. Teun & Mary Van Dorp - Ott — Seaforth, Ont. Cor Van Dorp — Smithville, Ont. Sander & Willy Van Dorp - Shipper — Clinton, Ont. en klein en achter-klein-kinderen. Box 214, Smithville, Ont. L0R 2A0. Geen cadeaux alstublieft.

1925 1980
Naaldwyk Grimsby, Ont.
Psalm 103

On Wednesday, April 16, 1980, we hope, D.V., to celebrate with our dear parents, grandparents and great-grandparents,

CORNELIUS and MAGDALENA VAN GEEST (nee Koene)

their 55th Wedding Anniversary. We thank the Lord for his faithfulness and love shown in all those years and pray that the Lord will continue to bless them and be near to them in the days to come.

Their thankful children, grandchildren and great-grandchildren: Clarence & Wilhelmina Vander Hout — Grimsby Adrian & Joyce VanGeest — Grimsby Arie & Co Voskamp — Freelon Ed & Tina VanGeest — Listowel Cor & Barb VanGeest — Grimsby Hank & Leny Nyland — Waterdown Herman & Gerda Vander Meulen — Sarnia

and 33 grandchildren and 11 great-grandchildren Open house will be on Saturday, April 19, 1980 from 2:30 - 4:30 p.m. at the Mountainview Chr. Ref. Church, Grimsby. Best wishes only. Home address: 34 Kerman Ave., Grimsby, Ont.

1955 1980
Clarkson, Caistor Centre,
Ontario Ontario

With thankfulness to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

JETZE and ANKE YTSMA (nee Pikstra)

on April 9, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.

With much love, from their children: John & Joyce Ytsma Grace & Al Kiers (engaged) Janet & Pete Piersma (engaged) Bill & Renita Brouwer Yvonne Andrew You are welcome to join us at 8:00 p.m. on Friday, April 11, 1980 in the gym of the John Knox Christian School on Hwy. #8, in Fruitland to celebrate their Anniversary. Home address: R.R.#3, Caistor Centre, Ont. L0R 1E0.

ANNIVERSARIES

With thankfulness we hope to celebrate the 60th Wedding Anniversary of our parents, grandparents and great-grandparents,

MARTIN and STIENTJE BUIT (nee Stolte)

On April 22, 1980. We pray that they experience the Lord's nearness in the years to come.

Their children, with love: Luke & Jenny Buit Annie & Peter Humting John & Jean Buit 13 grandchildren and 4 great-grandchildren. R.R.#1, Blackfalds, Alta. T0M 0J0.

MARRIAGES

HOFTYZER-DROST: Mr. and Mrs. Ralph Hoftyzer of Moorefield and Mr. and Mrs. Koop R. Drost of Listowel are pleased to announce the forthcoming marriage of their children, LINDA and JOHN. The Lord willing, the ceremony will take place on Friday, April 11, 1980 at 7 p.m. in the First Chr. Ref. Church of Drayton, Ont., Rev. D. Velthuisen officiating. Future address: R.R.#3, Listowel, Ont. N4W 3G8.

LA FORGE-DIELEMAN: Mr. and Mrs. William La Forge and Mr. and Mrs. Andy Dieleman are happy to announce the forthcoming marriage of their children, DIANE and JIM. The wedding ceremony will take place, the Lord willing, on Saturday, April 12, 1980 at 3:30 p.m. at the Chr. Ref. Church of Aylmer. Rev. Adrian Dieleman of Blyth, Ont. officiating. Future address: R.R. #4, Aylmer, Ont. N5H 2R3.

TADEMA-VONK: Mr. and Mrs. John Tadema, 46 Park Ave., St. Thomas, are pleased to announce the forthcoming marriage of their daughter, DEBORAH ANN to MR. THEO C. VONK, son of Mr. and Mrs. Cor Vonk, R.R. #3, St. Thomas. The wedding will take place on, D.V., April 12, 1980 at 3:30 in the Chr. Ref. Church, St. Thomas. Future address: 75 Forest Ave., St. Thomas.

STORTEBOOM-DEVRIES: Mr. and Mrs. Klaas Stortebloom of Orangeville, Ont. and Mr. and Mrs. Harry DeVries of Georgetown, Ont., are happy to announce the forthcoming marriage of their children, ARLENE and CHARLES. The wedding ceremony will take place, the Lord willing, on Friday, April 11, 1980, at 7:30 p.m. in the Second Chr. Ref. Church of Brampton, Ont. Rev. Peter De Bruyne officiating. Future address: 50 Camberley Cres., Brampton, Ont. Phone: 416-456-3369.

OBITUARIES

The members of the "Mary-Martha" society of Red Deer, express their sincere sympathy, to their president Mrs. Betsy Woltjer, and family in the passing away of a beloved father and grandfather,

MR. J. KONING on March 19, 1980, in Enschede, The Netherlands. We pray that our heavenly Father will comfort and strengthen you, in this time of sorrow. Red Deer, Alta.

The Lord took unto himself on March 17, 1980, in Meppel, The Netherlands, our dear friend,

MISS GREET MEIJER Public Health Nurse with the V.O.N., Hamilton. She leaves an empty place in our family. Cecil & Trudy Kuurstra, John, Bill, Shirley — R.R.#1, Ancaster, Ont.

It pays to advertise with C.C.

Classified Advertising

OBITUARIES

On March 23, in Holland, at the age of 90 years and 11 days, the Lord suddenly took unto himself our dear father and grandfather,

CORNELIS HOFSTEENGE

We thank God for a father who instilled in his 6 children such a strong love for Christ and his kingdom.

In Canada:

Tom & Hennie Bergsma (nee Hofsteenge)

Joyce

Neil

Ron

317 Drury Lane, Strathroy, Ont. N7G 3E8.

Correction:

Be thankful in everything and praise him forever. This is what our dear son, brother and brother-in-law,

PETER LAZET

did, all his life till God took him home in full glory. We are all truly thankful to our heavenly Father for what Pete was in our families and our lives. We trust and know that God will give Rita and the children, the special care and nearness in the time to come.

Dad & Mom Guetter

Chris & Mary Guetter (nee Lazet)

Peter & Joanne Guetter (nee Veldhuis)

John & Jean DeJong (nee Guetter)

Harry & Joan Guetter (nee Boot)

Fred & Teresa Bakker (nee Guetter) and the nephews and nieces.

At home with the Lord.

On March 24, 1980, our Lord took to himself our dear wife, mother and grandmother,

JOHANNA LINKER

(Pijl)

at the age of 70.

She was dearly loved and will be greatly missed by her husband Bonne Linker,

her children and grandchildren:

Dinie & Jim Van Brenk; Terry, Ron, Rose, Ben (deceased), Deb, Martin, Jamie — Mt. Brydges, Ont.

Martha & Albert Tamming; Bonnie John, Joanne, Gary, David — Strathroy, Ont.

Klaas & Nancy Linker; Ben, Ken, Dave, Kathy — Strathroy, Ont.

Helen & John Olthoff; Shawn, Jodi — London, Ont.

Also survived by 1 brother and 3 sisters in The Netherlands.

"Blessed are those who dwell in thy house, ever singing thy praise!" Psalm 84.4.

185 Front St. E., Strathroy, Ont.

Gezang 28 vs. 1 & 2

On Thursday, March 6, 1980, the Lord took unto himself our dearly beloved husband, father and grandfather,

LAMMERT VAN DER VEEN

in his 71st year, at Rocky View Hospital, Calgary, following a short illness. Beside his loving wife Jantje (nee Holtjer) he is survived by one son, and one daughter, and six grandchildren.

John & Irene Vander Veen; Larry, Janet, Kevin — Calgary

Elly & Jim Osinga; Delores, Kelly, David — Calgary

Also survived by his mother and one brother in Holland. Funeral services were held on Monday, March 10, 1980, from Leyden's Funeral Home, "Chapel of Remembrance," Rev. J. Joesse of Emmanuel Chr. Ref. Church, Calgary, officiating. Interment "The Old Rugged Cross," Rockyview Garden of Peace, Calgary, Alta.

Home address: #2 — 310 Brookmere Rd., S.W., Calgary, Alta. T2W 2T7.

IN MEMORIAM

In loving memory of our dear husband and father,

TONNIS GANZEVELD

whom the Lord chose one year ago today, 28 April, 1979.

One sad and lonely year has gone

Since our sorrow fell.

The shock we received that day

No one could ever tell.

God gave us the strength to meet it

And courage to bear the blow,

But what it meant to lose you

No one will ever know.

It is so lonely Dad without you

We miss you more each day,

Life is not the same with us.

Since you were called away.

You bade no one a farewell,

Not even said good-bye.

You were gone before we realized

And only God knows why.

It broke our heart to lose you,

But you did not go alone,

For part of us went with you,

The day God called you home.

So to those who have a Dad,

Cherish him with care

For you shall never miss him

Until he isn't there.

So many things have happened

Since you were called away, that

You could have shared,

Had you been left to stay.

But the dear Lord took you

Into his loving care

Only for a little while

For you'll be waiting for us there.

Sadly missed and always

remembered by your wife, children

and grandchildren

G. Ganzeveld

1059 Columbia Rd., Abbotsford,

B.C.

In memory of our dear son and brother,

MICHAEL JASON VAN EYK

whom the Lord called home one year ago today, April 3, 1979.

Our Boy and His Saviour

They walked along together side by side,

Our boy and his Saviour, shepherd and guide.

One day they kept walking straight ahead

Into God's country. They said he

was dead.

They were mistaken. God couldn't lie.

The soul that believeth shall never die.

Our boy has gone home to be with his God;

His soul was not buried under the sod.

The bliss that is his, will be ours someday,

If we walk with the Saviour the selfsame way.

And one day they will say that we too are dead,

When into God's country we've walked straight ahead.

Sadly missed and always

remembered,

Mom, Dad, Paul and Natasha.

TEACHERS NEEDED

BOWMANVILLE: Durham Christian Highschool needs 2 teachers. An English teacher and one who teaches General Subjects. Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

BRAMPTON: The John Knox Christian School in Brampton expects to have vacancies in the primary grades. Please request applications from: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Phone: (416) 451-3236 or (416) 457-7250.

TEACHERS NEEDED

DRAYTON: Calvin Christian School invites applications for an opening in the intermediate grades. An interest in Physical Education would be an asset. Please send applications to: Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

GEORGETOWN: The Georgetown District Christian School, invites applications for a teacher for the intermediate grades for the next school year. Applicants with ability to teach French will be preferred. Please send applications to: George Petrusma, principal, R.R. #1, Georgetown, Ont. L7G 4S4.

LONDON: The London Parental Christian School invites applications for an anticipated Kindergarten vacancy (60% full-time). Applications, including a brief statement of Christian philosophy of education should be submitted to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Telephone: (519) 455-0360.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs a Kindergarten teacher on a part-time basis for alternate full days. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (school).

LINDSAY: Heritage Christian School in Lindsay, Ont., invites applications for the positions of 1) Kindergarten and French for grades 1 - 8, 2) grade 1 and 2. Send resume and letters of application to: Mr. L. Graves, Sec. Ed. Comm., 70 Angeline St. S., Lindsay, Ont. K9V 3L3.

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of primary teacher for grades 1 - 4 in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

NEWMARKET: Holland Marsh District Christian School invites inquiries for the following positions: 1) half-time remedial teacher, 2) an opening for grade 6. For further information or application forms, contact: Mr. Jake van Breda, at 705-737-0957 (home) or 416-775-3701 (school) or write c/o the school at R.R.#2, Newmarket, Ont. L3Y 4V9.

ORANGEVILLE: The Orangeville Christian School, an Interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for a primary teacher in grades 1 - 4, commencing September 1980. Ability to teach music and/or French will be considered an asset but not a necessity. Send all applications to: Mrs. S. Bartlett, 28 Forest Park Rd., Orangeville, ON. Telephone: (519) 941-3381 (school).

OTTAWA: The Community Chr. School of Metcalfe (22 km. south of Ottawa), desires applications for teaching position in September 1980. Christian school and primary experience preferred. Contact: Mr. T. Phillips, Box #435, Osgoode, Ont. K0A 2W0. Phone: (613) 826-2715 (home).

ST. THOMAS: St. Thomas Ebenezer Christian School invites applications for position of TEACHING PRINCIPAL or grade 8 TEACHER for the next school year. Applicants are invited to send a complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

TEACHERS NEEDED

CHATHAM: Chatham District Christian Secondary School invites applications for a math-art-accounting combination for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

REXDALE: Timothy Christian School, Rexdale, ON, expects to have vacancies in grade 1, grade 4 (half-time), grade 5 and grade 6 or 8. Ability to teach French and/or instrumental music would be an asset. Please request application and reference forms from: H.K. Bergsma, principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770 (school).

WILLIAMSBURG: Timothy Christian School expects to have vacancies in the grade 1 and 2 and/or grade 5 and 6 combinations. We are looking for committed Christian teachers who want to serve the Lord in Christian education. Ability to teach French or music would be considered an asset. Please send your application to: Timothy Christian School, Williamsburg, Ont. K0C 2H0, or phone: (613) 535-2687 or 535-2152.

TRENTON: Trenton Christian School will need two teachers for the lower elementary level (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

THUNDER BAY: The Thunder Bay Christian School invites applications for a teaching position in the intermediate grades for September 1980. Please send resume with application to: Mr. C.J. Grootenboer, sec., R.R. #1, Murlilo, ON. P0P 2G0. Telephone: 807-935-2778 (home).

Advertising in C.C. helps.

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

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Surrey, B.C. V3R 1C3.

For further information contact:

F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

Edmonton Christian Schools

Our system is striving to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

We are looking for candidates for:

Kindergarten, Elementary, Junior and Senior High positions. Specific needs also include:

Remediation, an assistant principalship, physical education, home economics, English, and social studies.

The possibility exists for an opening in a K-9 Principalship, due to a re-assignment to new work in our system.

Several exciting possibilities exist in a system which seriously struggles to advance His Kingdom.

Educators interested in joining such a community which reflects upon its perspectives, are invited to contact us.

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

TEACHERS NEEDED

WYOMING: John Knox Christian School in Wyoming, Ont. invites applications for the position of Teaching Principal, OR for the position of Teacher in a combined grade 7/8 class. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) Elementary grades 1, 4, 6 and 2) Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing. For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the upper elementary and junior high grades. Preference will be given to a Science major. Applicants should be properly certified to teach in Alberta. For additional information, please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

SURREY: Shannon Heights Chr. School needs 2 teachers. One for grade 1 and one for a grade 5/6 combination. Teachers with music teaching abilities preferred. Shannon Heights is an active, growing school located in the beautiful Fraser Valley. Send letters of application and resumes to: Mr. H. Navif, principal, 18626-56th Ave., Surrey, B.C. V3S 1G1. Phone: 604-574-4241 (school).

AGASSIZ: The Agassiz Chr. School needs a teacher for grades 3-5 combination in 1980-81. Write to: Dick VandenEykel, principal, P.O. Box 323, Agassiz, B.C. V0M 1A0. (Tel.: 604-796-9310).

Share your
family news
with C.C.

Classified Advertising

TEACHERS NEEDED

The Hamilton District Christian High School, 28 Athens Street, Hamilton, Ont. (416) 389-3411

invites applications for positions in:
French and Science (for the Smithville High School) and for a
M.I.S. — History position (in Hamilton)
Forward applications, resumes, and references to:
Mr. John E. Top, principal.

King's County Christian School

Cambridge, Nova Scotia

invites applications for
teaching positions in the combined

GRADES 5 and 6

and a probable opening in

JUNIOR HIGH (GRADES 7, 8, and 9)

for the coming school year, 1980-81.

Please forward letters of application and resume to:

Erna Vander Heide, Secretary of the Education Committee,

R.R. #1, Kentville, Kings County, Nova Scotia B4N 3V7. Phone: (902) 678-2271

"Behind everything God is."

London District Christian Secondary School

24 Braeside Ave., London, Ont. N5W 1V3.

We are inviting applications for positions in

ENGLISH, GIRLS PHYS. ED. and FRENCH/ART.

Please send applications including resume, academic record and
references to:

The Principal,

W. Drost,

or phone (519) 455-4360.

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BROILER ROASTER AND PULLET FARM: Modern barns, large beautiful home including indoor swimming pool. Situated on 20 acres.

CAGE LAYERS: Basic quota 18,240. Room for 600 feeder hogs. 100 acres of well-drained land. Large brick home.

CAGE LAYERS: Basic quota 12,008 plus elaborate farrow to finish set-up. 100 acres with modern buildings. 4 bedroom home will sell layer or swine set-up separate.

DAIRY: 200 acres, 195 workable; modernized brick home. Free stall barn; double four herring-bone parlor. Liquid manure, slatted floors. Over 100 holsteins, mostly registered. Large quota, complete line of farm machinery. \$1,000,000.

ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.

ROASTER FARM: Basic quota 7,936 plus class 2 quota. Additional income from calf and layer operation. 2 homes on 10 acres.

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DAIRY: 60 tie-ups, pipeline, large silo. Brick house, shed, 150 acres. Cattle quota and feed available.

DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota and machinery included.

DAIRY PARLOR: Harvestors, shed, good home, 160 acres. Cattle quota and machinery included.

BROILER AND ROASTER: quota; 2 barns, brick duplex, 13 acres in Dashwood. \$120,000.

BROILER AND CASH CROP: quota 6,000 plus class 2; modern barn, 95 acres, 87 workable, Dashwood area. \$375,000.

Good selection of general, swine, dairy, poultry, beef and cash crop farms.

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(416) 779-3027.

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4,500 broilers basic quota. 100 acres choice crop land. Buildings in top condition. Fully automatic. Excellent financing.

50,000 cage layers basic quota plus farrow to finish hog operation. Nearly new fully automatic buildings. 2 family home. Crop land. Family operation.

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and ask for **Gord Gray**
(res.) (519) 822-4438 or
office: 416-774-7624.

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Bob Ballantyne at:

519-291-3500 or 519-356-2576

or call:

Jake Arends at:

519-291-3500 or 519-291-1788

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Over 1,000,000 lbs. quota; 90 Holstein cows, 80 helpers. Pipeline milking; 4 silos; 1 harvester; 269 acres. Full line of John Deere and New Holland equipment. 2 houses in excellent condition. Huron County. (F01)

Over 900,000 lbs. quota; 70 Holstein cows, averaging just under 18,000 lbs. at 4.2% butter fat. Pipeline milking; 3 silos; 250 acres. House in excellent condition. One of the best herds in Bruce County. (F23)

367 acres of cash crop; 2 sets of buildings; 3 silos; room for a 100 sow farrow to finish. Close to Lake Huron in a 2800 heat unit range. (F30)

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Good dairy operation. Barn with pipeline and 72 tie-ups. 500 litres #1 quota and 115,000 litres MSQ. 110 head of cattle - 50 milking. Real good line of equipment. 3 steel grain bins and silo. Good 5 bedroom house with heated double garage. Owner rents approximately 450 acres government land.

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Archie & Anne Polstra
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Glen Echo Cottages, R.R. #1,

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A 23-year-old girl is looking for a job on a dairy farm. Has experience with cattle. Please contact: Judy Holtvluwer, 19 Sunnidale Rd., Barrie, Ont. L4N 1G6.

Looking for reliable help?

Married man seeks position on a dairy farm (20 years experience.) Especially interested in milking, and feeding. Please write to: Box #4503, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

PERSONAL

Sincere Christian Reformed widow in her late fifties would like to correspond and meet with a sincere Christian Reformed gentleman age 60-65. Please send picture, if possible, it will be returned. Letters written in Dutch or English. Please reply to: Box #4505, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Responsibilities include promotional, educational and fund-raising work in S.W. Ontario. Position involves public speaking, personal contact with constituency and some travel. Candidates must have communication and organization skills to promote AACS/ICS work in Christian higher education. A detailed job description is available upon request. Call or write:

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Phone: (416) 979-2331.

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Available: private living quarters, livingroom, bedroom and bathroom, for partly dependent Christian, retired couple. We will take care of all meals. Grimsby area, 3 miles from Chr. Ref. Church. For more information write to: Box #4504, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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SUMMER JOB

ACTON: Experienced 19-year-old girl seeks summer job on dairy or mixed farm, preferably in Southern Ontario. Available from May 1 to September 1. Contact: Wilma De Graaf, R.R.#2, Acton, Ont. L7J 2L8. Phone: (519) 853-0948, or (519) 821-7749.

BEAMSVILLE: 15-year-old high-school boy is looking for work on a dairy farm for the summer months. Please contact: Dirk Van Rooyen, R.R. #1, Beamsville, Ont. L0R 1B0 Telephone: 416-562-5459.

DOLLARD DES ORMEAUX, QUE.: 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

GUELPH: Hard-working, energetic 15-year-old looking for summer employment on a farm. Contact: Dean Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1. Phone: (519) 824-8529.

LONDON: College student seeking summer employment. Available May-September. Experience in farming. Write: Tim Pasma, 263 Clarke St. Rd., London, Ont. N5W 5E7 Phone: (519) 455-6624.

PORT COLBORNE: Dairy farmer's son, in high school, is looking for a job on dairy farm during summer months. Please contact: John Middel, R.R.#3, Port Colborne, ON L3K 5V5. Phone: 416-834-4086.

SARNIA: 17 year old boy (student) would like to work this summer in garage or farm in South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

SARNIA: Student, 16, wants work for summer. **Farm work** (likes to work with animals), or **greenhouse work**, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

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Vineland Christian School Society

Herewith we wish to publicly announce the formation of the Vineland Christian School Society.

The goal of the society is to establish a Christian school which is in keeping with the principles of the Bible and our reformed creeds which set forth the systems of truth taught in the Holy Scripture; in the Vineland area.

If you would like to support our Society with your suggestions or financial gifts or simply have questions, you may write to:

Mrs. Elsie Slingerhand,
20 Hutchinson Court, St. Catharines, Ontario
L2N 6Y9.

WOODSTOCK ANNUAL BAZAAR

Saturday, April 19, 1980

At the Parimutual Building, Woodstock Fairgrounds, Nellis St. (1 block N. on Dundas St. — take Hwy. 2 [Dundas St.] to McKenzie St.). Bazaar opens at 1 p.m. with a balloon send-off by the students.

FEATURES: ★ baked goods ★ arts and crafts ★ sewing ★ white elephant table ★ hair cutting ★ kiddie corner ★ bookstore ★ grab-barrels ★ games. Hot dinner at 12 noon (sauerkraut, sausages, pancakes, soup and more). Hot supper available too!

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Proceeds for the John Knox Christian School.

ADMISSION FREE!

IT'S HERE!

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Send in your name, address and type of summer employment desired to:

Job Market,
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99 Niagara St.,
St. Catharines, Ont.
L2R 4L3.

SUMMER

JOB MARKET

Books

Music

Sounds that stir the soul and praise the Maker

The Music of Man by Yehudi Menuhin and Curtis W. Davis; published by Methuen Publications, Agincourt, Ont.; hardbound, 311 pages; with photographs; price \$24.95. Reviewed by Syd Hielema, Toronto, Ontario.

Because of our highly developed communications system, music plays an important role in most of our lives. Music provides relaxation and enjoyment in our homes, encourages us to eat at McDonalds, helps us to unite in praise to the Lord and even inspires debates in the pages of C.C. Though most listeners don't make a study of music, very few of us go through a day without hearing any music. For this reason it's exciting to discover *The Music of Man* by Yehudi Menuhin with help from Curtis Davis.

Menuhin is a well-known violinist who has soloed with and conducted orchestras all over the world. During his long career his many varied experiences have given him a wealth of knowledge which comes spilling out of all corners of this book. His deep love for music and his eagerness to continue discovering new things about music are stamped on every page. Such whole-hearted passion gives this book its strength: it's not an academic study designed for

the music scholar; it's an intimate sharing dedicated to the music lover.

The book's eight chapters (equivalent to the eight shows of the TV series of the same name) basically provide an outline of Western music from ancient times to the present day. Even so, it would be inaccurate to label this a history book. Menuhin tries to dig beneath historical data to answer questions such as: What is music? Why do we listen to it? How does it affect us? How is it related to the times in which it was written? To answer these fundamental questions, the book adopts a collage style, jumping at times from one style of music to another totally unrelated, adding Menuhin's personal observations or experiences in between.

The result is a highly personal and living account about music. Good books about music are rare. The way in which music communicates is too deep to be expressed in words. For each of us music comes to life in a different way, according to our personalities and past experiences. A piece which moves one person to tears will leave another cold. It is because of this that Menuhin's intimate sharing is so effective. When he supplements the information with his own reactions to music he has played or musicians he has met,

we can begin to understand some of the fire that burns in music. Because he is a performing musician who must bring printed music to life in the concert hall, he is able to return some of music's soul to the printed page.

Menuhin's open-mindedness is inspiring. He tries to develop an appreciation for every type of music he meets under the sun, from the well-known classics to African chanting, from French-Canadian fiddling to modern electronic music. In times of difficulty his guideline is that "one should go first to someone who loves a thing one doesn't understand in order to break through." In other words, if one can't relate to a certain type of music, one should talk with someone who can relate to it and has learned to love it. In spite of this advice he wasn't always successful. Though he learned to appreciate some rock music, he didn't last longer than ten minutes at a Rolling Stones concert.

Menuhin is not just a musician, he's also a folk-philosopher, spouting what he calls his "idiosyncratic theories." He often tries to relate to music to its time and place, with some fascinating results. He demonstrates how even the approach of a musician from India to tuning his instrument reflects that culture, for in that

society the tune-up may take half an hour and serve as a time for the performer and audience to prepare themselves spiritually for the music that will follow. On a subject closer to home he writes: "In the early years of this century music began to reveal... that Europe was losing its long-established hold on Western civilization." And one could go on, the book is filled with such observations which are much more meaningful when read in context.

From time to time Menuhin the evangelist comes through also. He firmly believes that music makes the world a more humane place, and he passionately invites the listener to grow to love music spiritually. His comments about the music of Bartok on the book's closing page illustrate this well:

"His (Bartok's) music serves us as a higher conscience, asking ultimate questions. For we have seen that beauty and truth may assume many faces and masks, but we need to make the effort to recognize them. We may lose something of the clarity of the definition of ourselves, yet rediscover in the process another kind of self, one which encompasses a greater truth, that of a total living experience in which death is a part of life, sorrow a modulation of joy, in our reach toward ecstasy and revelation."

Though I personally can't agree with Menuhin's belief that music acts as divine revelation to help us put off the old man and put on the new ("another kind of self"), I can understand why he believes this. The power of music is amazing, almost frightening. It can solidly knit together a large group of people, help us understand the inner depths of ourselves or violently stir up a crowd.

At times one can't help but wonder if *The Music of Man* is Menuhin's autobiography. He manages to sneak in fairly lengthy sections about his violin teachers and violin makers which border on self-indulgence. However, the uninterested can take advantage of the book's collage style by skipping these sections without losing the overall flow.

Anyone who reads this book would be greatly aided by also watching the television series (which will hopefully be re-run in the near future). To be able to see and hear the musicians discussed on these pages would certainly help one to understand the book. Together they would provide a solid and enjoyable course in music appreciation. Menuhin has helped me to see just how incredibly wondrous and diverse man's response has been to God's gift of music.

1960

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